MISSION BULLETIN

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COVER: In the Orient millions bow down before images of Buddha like this, instead of giving worship to the one and only true God.

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Unchanging Strategy

THE thoughtful reading of history brings a clearer understanding of many things of the present day. Plagued as the Church is by Communist maneuvers to set up national churches completely dominated by the Party, this is nothing new. A reading of the life of St. John Fisher, martyred under Henry VIII, uncovers entire pages that could well be written today. In the first cautious steps Henry professed absolute devotion to the Church and the Holy See, explaining that this was merely a matter of patriotism. Fear, or self-interest, led the bulk of the English Bishops and clergy to give in to the king's first demands — they did not like it, but it seemed that it would cause no major harm. The saintly Bishop Fisher was almost alone in raising his voice in opposition, warning of the inevitable consequences. Having won the initial victory, Henry next made further demands. These having been granted, he went on and on till the final denouement of a complete break with Rome, with Henry undisputed master of the Church in England. Bishop Fisher's determined stand finally brought him to a glorious martyrdom, a death under outwardly ignominious conditions. Those who weakly gave in to Henry have faded from human memory, but the name of Fisher, the valiant one, will live forever.

Mankind has a penchant for taking something good in itself and using it to an evil end. Nationalism and patriotism, how often have they served to further tyranny or aggression! Having absorbed the lessons of history, the Communists have made masterly use of these two emotions. A frontal assault on religion seldom prospers, but, when the attack is routed through perverse notions of nationalism or patriotism the Communists prove all too successful.

'Foreign' is a convenient shibboleth. To label the Church's leadership in a particular country as 'foreign' is the first move, soon followed by a labelling of the Pope as 'foreign'. As the Communists consolidate their control of the Church they pay lip service to the universality of the Church, pretending that it is only the 'foreign' element that must be removed. Unfortunately, many have been taken in. Too late they discover that instead of the Vicar of Christ they now have a Comrade ruling their church!

Ubi Petrus ibi Ecclesia is an axiom that has stood the test of the centuries. For example, why has Ireland as a nation, in spite of centuries of determined effort to destroy the Church, remained so steadfastly Catholic? Without doubt the unwavering devotion to the Holy See shown by the Irish was and is a major, if not the predominant, factor.

To the Catholic, Christ is never 'foreign'. He belongs to all. By the same token, the Vicar of Christ on earth, the Holy Father, belongs to all. He may spring from a particular racial stock but once he assumes the Papal dignity he no longer belongs to a particular nation — he has become the head of the Catholic Church, belonging to all nations. The Pope is Catholic in the truest and widest sense of the word.

The times are difficult, nay downright perilous. Muddled thinking has blinded many to the danger that faces us. Enemies of the Church mount an unceasing attack. It is for us to evaluate their strategy, to unmask their real objective. Weaken the influence of the Holy See, or, deceive a people into a lessened esteem of the Vicar of Christ, then the Church in that country is headed for a debacle!

Post Baptism Practice

R. Sprinkle, M. M.

Part II

THE regular Catechumenate does not allow time for a prolonged study of special prayers. The time for more thorough explanation is immediately after Baptism when the convert is accustomed to come every evening for study, seeking to learn more about the Faith, eager to better understand the prayers he says or has heard said. This is the best time, the finest opportunity for the new Christian to learn more about the Mass prayers and the prayers before and after Holy Communion. He should be instructed concerning other common devotional prayers such as litanies, consecration to the Sacred Heart, dedication to the Immaculate Heart of Mary, also the prayers said at a funeral. This is the time for the priest or the catechist to give short, synoptic lives of the Saints, particularly those mentioned in the litanies and the Mass as also those they chose as patron at Baptism.

Liturgy — They can be taught, at this period, the beauty of the liturgy of the Church, not only the Holy Sacrifice of the Mass but also the other liturgical functions of the year. They should be given the opportunity to take part in as many as possible. How many new Christians have not been taught how to receive into their homes the priest carrying the Blessed Sacrament! How many fully realize the necessity of calling a priest as soon as a person is seriously sick? How few of the sick request the priest to bring them Holy Communion, even after they have been bedridden for a long time! How many fully realize the privilege that is theirs in the bearing of children who have their names written in Heaven, that the principal task of parents is to guard their children from evil while guiding them along the path that leads to God? How many parents pray that their child may be granted the grace of a sacerdotal or religious vocation? It is necessary that they be told these things over and over during the period immediately after Baptism, the time when they are careful to keep in their minds and hearts the words of instruction which come from the priest.

It is true that all of these things were brought up during the Catechumenate, but they all bear repetition, especially with the newly baptized. This time, too, is the opportunity to give them a better insight into the Old and New Testament and the history of the Church. Great and noble aspirations which may bear fruit for all eternity can be aroused in the souls of receptive new converts. This is the time to have them memorize portions of Holy Scripture touching upon the Passion and Death of Our Lord, or references to the type of life expected of a Christian, or passages pointing out the intimate union produced by the reception of Holy Communion. This is the time also to bring old Christians to visit the new, giving the newcomer an assurance that they really 'belong'.

This is the time for the priest, or catechist, to emphasize the adoration of

Our Lord in the Blessed Sacrament. Why could not a Holy Hour and Benediction be held in more distant villages? Special stress should be placed upon the excellent custom of visiting the church where the Blessed Sacrament is reserved. The newly baptized should also be thoroughly indoctrinated in the practice of Spiritual Communion.

Wonderful Opportunity — Should there be a Catholic funeral or wedding in the village during this time it furnishes the priest, or catechist, wonderful opportunities to teach the new Christian the special liturgy connected with these functions. Even though there be no opportunity to witness such functions, either in the native or neighboring villages, the prayers and ceremonies of a funeral or wedding should be taught. Having a movie or slides on the subject would be very advantageous.

The Catholic reverence shown to the dead, prayers for the dead, the care of old and new graves, Masses for the Souls in Purgatory, all this should be brought out during this period of post-Baptism training. The new Christian should be clearly told that he can and should pray for all his deceased relatives and friends. It should be made clear to him that he has an obligation to pray for all, living and dead, particularly for all who live united in faith, hope and charity with God, that all who have died united to the Mystical Body of Christ are one with him in Christ Jesus Our Lord and God. New converts should be taught to pray for the dead not only on the days set apart by Holy Mother Church but at other times, in particular on pagan festival days auch as Ch'in Ming. The new Catholic should be made to realize that the Church honors its dead far more than any Protestant organization or any pagan religion any place in the world. Sometimes we forget that one of the great obstacles to conversion in certain instances here in the Orient is the lack of full understanding of Catholic teaching in this matter. This is true not only of catechumens and newly baptized but even of old Christians. Elderly pagan relatives may prevent younger members of the family from becoming Catholics, or may cause recent converts many heartaches all because they fear that Catholicism will demand that they be forgotten after death. The newly baptized does not have sufficient grasp of the doctrine to be able to explain it clearly and allay the fears of the pagan relative.

Catechism Contest — During the period immediately subsequent to Baptism the catechism should be reviewed over and over again. A simple method of doing this is to have a page or two recited by all before or after night prayers. To those who memorize the catechism or who can explain the catechetical pictures a suitable prize may be awarded. Similar prizes might be offered to those who memorize the Mass prayers, portions of Scripture, such as the Passion, Sermon on the Mount, sixth chapter of St. John's Gospel, the Benedictus or some of the Psalms. This is an excellent opportunity to promote a catechism contest. The contest could be confined to a particular village or take in several villages. If proper care is taken in having contestants of a similar type, e.g., old women against old women, old men against old men, etc., with good, adequate 1st, 2nd and 3rd prizes for each class and division, there will be a tremendous amount of interest and work put into the contest. Catechists and teachers will find themselves teaching many extra hours. The matter to be covered should be carefully stated, with questions worked out beforehand. Points given for answers should keep all in the contest right up to the last question.

There are many other ways in which the newly baptized Christian can be "Christianized", "Sanctified", and "Educated" immediately after Baptism, a time when they are so receptive to every thing that makes them more "Catholic", and draws them closer to God. Some can be brought into the

Central Mission for special training. Special marriage instructions could be given. Sunday school classes can be held for those who come to the Central Mission, and perhaps a special medal or picture given for good attendance. There can be conducted tours of neighboring parishes, a Catholic School or Seminary, by groups of boys and girls, or by different sodalities which have been or are in the process of being organized during the post-Baptism period. Sodalities should be established, the Legion of Mary organized. Cooperatives, or members of the parish loan or savings bank could be named or chosen during this follow-up period when the catechists are still in residence. Some of the pastors started them in China, but most failed due to lack of supervision and experience. Actually they should never be organized by individual priests, not even by a pastor without being directly under the jurisdiction and control of the Bishop, who can assign an experienced man to this work. This assures permanency, and prevents the bank's funds from being lost.

Assimilation — This leads us directly into the third and last type of training for the new convert, that of assimilation. True, many of the practices started even on the first day of instruction upon the opening of the Baptism Catechumenate eventually lead to assimilating the new Christian into the Mystical Body of Christ. The immediate contact with the Mystical body is of course in the new Christian's own village, parish, and diocese. But, he must be made to realize that he is an integral part of the organization he has joined, the Holy Roman Catholic Church. In a word he must have an awareness that he has become a "Catholic" in the full and primary meaning of the word.

Devotions in common with the other Christians will help notably to absorb, assimilate, and catholicize the new convert. This can be accomplished in many ways. Sunday and Feast Day Masses with prayer in common, congregational singing at Benediction, Holy Hour, Novenas, and Festivals help. Retreats for village leaders and others, attending funerals and weddings are just a few assimilative practices to be developed. Pastoral letters from the Bishop, addressed to all Catholics of his diocese, when brought particularly to the attention of new Christians help them realize their true position as full members of the Mystical body of Christ. The Bishop might even seek out occasions to write such letters announcing special indulgences, special Feast Days, congratulating a new village and welcoming them into the Diocese as Catholics, etc. etc.

Letters announcing Peter's Pence, collections for the Propagation of the Faith, for the support of the seminary, Sunday collections, invitations to pay for Mass candles, sanctuary candles, perhaps build a church, chapel, or shrine, read by catechists, or by the pastor, in the new villages as well as the old, then later publishing the amount of funds collected in each village, noting of course the number of Catholics of each village respectively, helps the new Catholic to come of age.

Parish Activities — The new Christian must be introduced to all customary activities of the Parish or Diocese. This introduction must begin immediately, not a week or several weeks after Baptism, on a hit or miss system. He should be invited by the resident catechist, upon consultation with the pastor, to attend funerals in neighboring Catholic villages. The present custom of not eating a meal, when attending a funeral, either in the same or a different village, should not fall by the wayside. As more and more pagans come into the Church, they tend to bring along the pagan custom of feeding all mourners because of 'face'. The pastor must put his foot down and say no. One way of doing this is just saying that Catholics of other villages will not be invited, or may even be told not to come if there is to be a meal. All should be told this

time and time again, even when no funeral is in the offing. Wedding Feasts, Birthday Parties, Christening Feasts are a little different, since they are not held except on special occasions, and only by those who have plenty of funds.

The new Christians should as quickly as possible be made part and parcel of the parish life, and parish activities. Those who hold back should be pushed forward, those who push forward should be carefully led, developed, and directed. Those who give bad example should receive fatherly advice, correction, and be admonished with great patience, kindness, and with the sweetness of Jesus Christ. We must be the father, the protector and the pastor of all. Those who give good example lead others into the Church, help the weak and guide the wayward; they should be commended every now and then.

Reading Matter — During this period when the catechist is in residence, and the people are so zealous about their faith, available Catholic literature should be judiciously distributed. Some should be persuaded or helped to subscribe to newspapers, or other periodicals. Not only those with a fine education should be kept in mind, but books, especially those with plenty of pictures and little reading matter, should be given to the children. These can become prizes for memory tasks, special attendance, etc.

The Church calendar, which has by this time become part of their life, should be explained. Personally, I prefer the art calendar as we know it in the States, published, by the Sunday Visitor, and several other printing houses. Many pastors in the U.S. give this type of calendar to every family as a Christmas gift. Why could not the Bishop, or the pastor do the same over here? As an alternative, offer this calendar for sale; not only Catholics, but many pagans would purchase it.

Catholic Action — It is immediately after Baptism that the people are keen and eager to spread the Faith. This is the time to start the formation of various types of Catholic Action. The catechist is there to guide and direct, very necessary in the incipient stage of most organizations of this kind. Mission literature is filled with different types of Catholic Action; this is not the place to go into their description.

Externals — Here in the Orient we deal with a people who like pomp, show, and externals. Why not give our Christians some of the pomp, show, and externals of the Catholic Church? The proper and necessary precaution can be taken lest these externals be divorced from what they emphasize, signify or suggest. Processions, vestments, candles and incense, music, flowers and decorations are as old as the Church. Sometimes we are just a little too Western, a little too American for the Oriental. New Christians as well as old ones, should have Forty Hours Devotion, with processions before and after, Corpus Christi processions with banners, candles, and music, Festivals, Fairs, even pilgrimages, if such can be arranged. If held during the follow-up period, then again the resident catechist proves invaluable. Perhaps some day we can introduce our new Christians to Eucharistic Congresses, hold Holy Name Parades, have organizations similar to the Knights of Columbus but at present this is impossible. Since few of our people will ever have the opportunity of going to Rome, Lourdes, or Fatima in a pilgrimage, could they not be told of these great shrines, and shown pictures of them? Such important activities as ordinations, consecrations, beatifications, etc., might also be shown in pictures. Furthermore, our new Christians could be informed that they can copy these shrines, can have shrines of their own, in their own gardens, fields, or countryside. What better place for such shrines than in a Catholic cemetery? What better time to interest people in such a project than when

they are bubbling over with the Divine Grace of God shortly after Baptism? The best time to sow seeds is when the soil is soft and the air warm. What better time to sow the seeds of devotion, the seeds of Catholic practices, the seeds of the love of God, of His Angels and Saints, than in the pure, holy, yet soft, pliable, warm soil of the newly baptized Christian?

The Personal Touch — Up to now we have mentioned practices which bear both directly and indirectly upon the newly baptized Christian. As you can readily understand, there is no particular method of training which can be turned on and off like an electric light. The soul is more like a great rice paddy. A tremendous amount of work must go into it just to prepare for planting. Furthermore whether it is going to produce ten, fifty, or a hundred fold, depends upon many circumstances, even after it has been plowed, harrowed, filled with water and planted with good seed. So it is with the newly baptized Christian. His soul, so recently carved out of the mountain of paganism and planted with the good seed of Faith, needs careful watering and protection. It must be hoed, fertilized, and weeded. This work must begin the very day after Baptism. Who is going to do it, or see that it is done? None other than the Bishop, or his representative, the pastor of any particular Mission station. The new convert should have a full, clear knowledge of the Church's chain of authority, i.e., the priest, the Bishops and the Pope. Many do not fully appreciate this fact, and seem to forget, or do not fully understand what a marvelous organization they have joined. Who could bring this home more forcibly than the Bishop himself by a personal visit to the village, and again at the time of Confirmation in the Central Mission?

Every missioner emphasizes the necessity of personal contact, personal care and personal visits, not just now and then, but frequently and regularly, even once or twice a week say some. These many visits give the spiritual father of every new Christian the time and opportunity to check on everything. Have the homes of new Christians been blessed, have the people received and hung up the holy pictures or scrolls they received? Can the children say grace before and after meals? Do they know their Baptismal names and something about their Patron's life? Or have they been given such an outlandish name that they are ashamed even to pronounce it, to say nothing about using it? Do they make the Sign of the Cross properly? Have the children Catholic picture books? Are there other Catholic books and periodicals in the homes, along with all the school books and pagan literature piled about. Do they have Holy Water? Do they use it? Have they obtained their blessed candles? Do they say the Rosary? The pastor can check up on abuses as well as discover sanctity and holiness on these home visits. The priest in charge of any particular mission should strive to know his people by their names. At least he should know from what village they come and something about their social status, their family life, livelihood, personal problems and difficulties.

Photography — A group picture on the day of baptism has a peculiar power to bring a group together and make them one. If the pastor is a photographer or has some one with him who takes pictures, he has an open sesame to every home, and village. This is an artful way of getting into contact with each member and every family of the parish, especially here in Taiwan where the people so love to have their pictures taken. Gradually the pastor could have a full set of pictures of every individual of the parish, and every family in a group picture. In the latter one sometimes discovers individuals not yet baptized, who have come into the family as adopted children, or as wives of one of the sons, without the knowledge of the pastor. Sometimes this occurs without the knowledge of the catechist, unless he happens to be a particularly keen individual who gets around.

The card system, Status Animarum, should be started right from the day of baptism. It should be kept up to date otherwise it is useless. Some advocate giving an identification card to each adult baptized, signing it at the time of Confirmation, and noting upon it when the person has made his last Easter Duty. This will tend to make the people come around and tell the pastor when they have made their Easter Duty for any particular year. What better time to start this habit than the first time the person goes to confession and receives Holy Communion.

After Sunday Mass — Where is the pastor when Mass is over? Especially on Sunday, or on the big Feast Days? Hiding in the sacristy, or growling in a cup of coffee? He should be out in front of the church meeting not only those in finery, but those in rags, not only the outstanding Catholics, but the ordinary, even the lukewarm, and those who do not go to the Sacraments, finding out who is there, and why others have failed to come; who is in trouble and who is at peace. If another priest is saying the Mass, the pastor should be counting noses, inside of the church and out. Personal contact is a *sine-qua-non* morning, noon, and night, day in and day out. This personal contact should be directed especially towards new Christians, without neglecting the old. This can be naively and cleverly done by way of introductions. Catechists should not only help, but follow the example of the pastor at home and abroad. Sometimes, it is well to have a catechist visit different catechumenates during the follow-up period and give special talks. They thus become acquainted with all the new Catholics. Some men can do this better than others; some accomplish more, are more welcome than others. Now and then a catechist may not be welcome in a particular home or village. When the man is a tale bearer, he will do more harm than good. Therefore, it is necessary that the pastor know the calibre of the men working for him.

A Moot Question — As we stated above there should be no break after Baptism between the follow-up work and the preliminary work. The intensified follow-up period should be continuous and immediately follow Baptism. It should be even more intensive along certain lines than the period before Baptism, but again, how long should the intensified follow-up period last? This is indeed a moot question, one that is literally explosive, as indeed is this whole topic, when brought up among missioners working in the front lines concerned with the task of establishing the Church in a pagan nation.

Some state, as we noted above, that a long catechumenate renders post Baptism training unnecessary. But this is not the opinion of others, nor does it seem to fall in line with experience, not only with regard to teaching religion and training people to observe religious practices, but in other vocations, and avocations. Fr. Meyer insists that the post-Baptism training should continue for one year. In Africa, where the long catechumenate is in vogue, one missionary states that no particular form of follow-up is needed. However, upon examination, we discover that everyone of the ninety villages under his care has a chapel and a resident catechist, who teaches continuously and represents the priest at all times. How wonderful if we could put a catechist in ninety villages, or even in all the new villages we have! The catechist should stay for some length of time, if not a regular catechist, then a trained teacher. If the ideal is not feasible, i.e., a resident catechist, or a post-Baptism catechumenate, the head of a Catholic group could be given special instruction and become a semi-assistant to the catechist then take over the very moment the regular catechist is transferred. Under careful supervision of the pastor and the regular catechist he could be taught to keep attendance records, be given topics to teach and special papers to read. However, great difficulties are encountered in this

method. This substitute is one of their own, and even if sent to another village he does not have the reputation of being a catechist. Unless paid a living wage he will have many other obligations. Sometimes an over zealous individual will cause more trouble than good.

India Method — In India trained teachers are put in permanent charge of every village after Baptism. If changed to a second village another similarly trained teacher takes his place. These teachers attend a special school, and receive appropriate training for this type of follow-up work. They live with their families in a house provided by the Church and are the representatives of the pastor at all times. This same plan is followed in parts of the Philippines.

The Legion of Mary, Sodality, and other Catholic Action groups, which have been established in the new village, working in conjunction with groups from older villages can be of great assistance in this specialized work of post-Baptism training, rendering easier the assimilation of new converts, helping them to become active strong, militant Catholics. However, this is more or less a hit and miss system, and would work better, it seems, with those who have been some time in the Church.

No Planned Program — All missioners have some kind of system, call it what you will, but there does not seem to exist a definite, planned program of follow-up work. Almost every one admits, and states vehemently that there should be some kind of follow-up. Some lull their conscience by visiting a little more frequently, running a Confirmation Catechumenate when a catechist has time, which may be after six months or a year. Sometimes small groups are brought into the Mission; boys and girls are chosen for the convent, or seminary, or helped in school, or corralled into some kind of society. Sometimes magazines, newspapers, or books are distributed. A few may be chosen as prospective catechists. But, what we are driving at is the cold, bare fact that there is no planned follow-up course as such. There is no set rule, do this and do that, teach this and teach that, for one month, two months, six months or a year. The exception is the Confirmation Catechumenate, and even here there are various opinions about what should be covered. In a word the whole program is left up to the individual zeal of each priest, who works out a program based for the most part on his personal experience, prejudices, time, energy, funds available and the particular progress taking place under his jurisdiction.

Much more could be said about this subject. We rushed along from topic to topic, and briefly mentioned follow-up methods and post-Baptism training which some of us have used, or are being used at present in different parts of the world. By example, description and argument, borrowed from the opinions of mission experts, there have been presented a few general thoughts and broad ideas on this subject so full of specialized features. If it only stirs the imagination and gives birth to discussion that is something. Whatever post-Baptism methods are adopted will depend very much upon the Bishop and the individual missionary. All other things being equal, the outlook, the influence of the priest in charge of any one particular mission station will either ensure success or passively hinder any program.

It is not to wealth and luxury, nor to worldly honors and powers that Christ has promised eternal happiness in heaven, but to patient suffering and tears, to the desire of justice and to cleanness of heart. (Pope Leo XIII, Encyclical "Christ Our Redeemer," Nov. 1, 1900.)

Les Congrès du Parti Communiste Chinois.
1921 – 1956

— par E. Dépret —

LE 8ème Congrès du Parti Communiste Chinois a ouvert ses assises plénières à Pékin le 15 septembre 1956. Ses 10.730.000 membres étaient représentés par 1021 délégués et 107 suppléants.

En Politique nationale et internationale, le Parti peut se présenter au pays et au monde comme victorieux. Les décisions prises par le 8ème Congrès seront importantes pour la Chine, l'Asie et le monde entier.

Qui aurait pu penser en 1921 que les 12 ou 13 délégués des 57 membres du Parti Communiste alors existant — et dont l'un d'eux, Mao Tzetung, dirige encore ses destinées — connaîtraient pareille apothéose ?

Il n'est pas sans intérêt de rappeler brièvement dans leur ordre historique les grandes lignes des Congrès précédents. Les notes suivantes ont été tirées de la Revue Hsueh-Hsi ("Etudes") (1956, No. 9), de la Revue "Jeunesse de Chine" (1956, No. 17) et du Journal de la Jeunesse de Chine du 8 septembre 1956.

Les interprétations, les louanges et les critiques qu'on y trouve sont celles-mêmes du Parti et de ses dirigeants, qui, après avoir éliminé tous leurs adversaires, sont au pouvoir depuis plus de 20 ans. Il est évident que ce qui est ou serait en leur défaveur n'a pas trouvé place dans ce court résumé historique.

PREMIER CONGRES. — Le 1er juillet 1921, le Parti Communiste Chinois a tenu, à Shanghai, son premier Congrès National. Les Délégués étaient au nombre de 12 ou 13. Ils représentaient les premières cellules du Parti, établies soit en Chine soit à l'étranger. (Un des délégués vint même du Japon.) Elles s'étaient constituées en Chine après les événements du 4 mai 1920. Le Parti ne comprenait alors que 57 membres, dont l'un est Mao Tzetung lui-même.

Les Délégués proclamèrent que le Parti était légitimement constitué. Après avoir analysé les circonstances concrètes politiques, ils décidèrent que la mission primordiales du Parti était la lutte pour la Dictature de la Classe Prolétarienne. Cependant, pour la Période présente, ils jugèrent que la Classe Prolétarienne devait être invitée à prendre part à la Révolution Démocratique de la Classe Bourgeoise. Les Constitutions du Parti seraient celles du Parti Communiste Bolchéviste Russe. Le Premier Comité Central fut fondé. Il comprenait trois membres: le Secrétaire du Parti, Ch'en Tu Hsiou, le chef de la Propagande et celui de l'organisation. De ce jour, le grand Parti Communiste Chinois était né.

DEUXIEME CONGRES. — Dès janvier 1922, l'activité du Parti Communiste Ouvrier prit de l'ampleur et la fête du 1er mai fut célébrée pour la première fois en Chine à Canton.

En juillet 1922, le second Congrès des Délégués du Parti se réunit à Shanghai. Ses délégués étaient au nombre de 12 et représentaient 123 membres. Tout en gardant en vue le but final de la Révolution, l'établissement d'une Société Communiste, le Parti, pour le moment, concentrerait ses activités

sur "la suppression du désordre intérieur, le renversement de la clique militariste, l'établissement de la paix, la cessation de l'oppression de l'Impérialisme International, l'Indépendance de la Nation Chinoise et l'Unification de la Chine en une République vraiment Démocratique."

Ce Congrès, — explique cet exposé officiel, — commit la grave erreur de ne pas étudier le problème du Pouvoir de Direction de la Classe Prolétarienne dans la Révolution Démocratique, ni celui des terres louées aux paysans.

De janvier 1922 à février 1923, l'Impérialisme et le Militarisme firent opposition aux mouvements ouvriers, organisés par le Parti. Ce dernier commença cependant à se rendre compte que la Classe Ouvrière de Chine, dans sa lutte contre les forces réactionnaires, devait s'unir aux Paysans, à la Petite Bourgeoisie et aux Partis Démocratiques de la Classe Bourgeoise.

TROISIEME CONGRES. — De 1922 à 1923, les mouvements de grèves se font plus amples. Le Parti Communiste offrit, de plus, une aide effective au Parti Kuomintang, fondé pas Suen Chung San et obligé par les chefs militaires de quitter Canton pour se retirer à Shanghai.

En juin 1923, le Parti tint à Canton son 3ème Congrès National. 30 Délégués, dont 27 seulement avaient le droit de vote et qui représentaient les 432 membres du Parti, discutèrent le problème des Constitutions du Parti et celui d'un Front Unique dans la Révolution Démocratique.

Au cours de ces discussions, deux tendances contraires se firent jour et s'opposèrent violemment: celle de Ch'en Tu Hsiou tendant à droite et celle de Chang Kuo Tao tendant à gauche. Ceux de droite professaient qu'une Révolution Démocratique de la classe bourgeoise devait être dirigée par la Classe Bourgeoise. La Classe Prolétarienne pouvait en devenir l'auxiliaire, mais sans la diriger. Ceux de gauche s'opposaient à la collaboration avec le Kuomintang et tenaient que seule la Classe Prolétarienne et la Parti Communiste étaient capables de faire progresser la Révolution.

Le Congrès critiqua ces deux positions extrêmes, toutes deux erronées. Il décida que les Membres du Parti pourraient entrer individuellement dans le Parti Kuomintang pour le changer progressivement en une Alliance Révolutionnaire Démocratique de la Classe Ouvrière et de la Classe Paysanne, de la Petite Bourgeoisie urbaine et de la Bourgeoisie nationale. Il fallait cependant garder au Parti Communiste son indépendance en matière politique et d'organisation. Mao Tzetung fut choisi comme un des Membres du Comité de Direction Centrale.

En janvier 1924, le Parti Kuomintang tint son Premier Congrès. On y établit le programme d'union "avec la Russie, avec le Communisme et l'Alliance Ouvrière et Paysanne". Le Parti Communiste et le Kuomintang s'entraidaient. La Révolution fit de rapides progrès.

QUATRIEME CONGRES. — En janvier 1925, le Parti convoqua le quatrième Congrès de ses Représentants. Ils étaient 20 et représentaient 950 membres du Parti. La question centrale discutée pendant ces sessions fut celle du Pouvoir de Direction de la Révolution par la Masse des Ouvriers et des Paysans sous la direction de la classe ouvrière. Le Congrès invita la masse du peuple à se lever contre le Militarisme et à s'unir pour demander la Convocation d'une Assemblée du Peuple à Pékin. Le Parti, dans la lutte Révolutionnaire, prêterait de plus son aide efficace à l'aile Gauche du Kuomintang, pour lui permettre d'accomplir ses programmes et pour organiser la masse.

Tout en s'occupant des mouvements ouvriers, des femmes, des paysans et de la jeunesse, les délégués commirent la grave erreur de ne pas discuter certaines questions agraires et particulièrement celle de la location des terres.

A la suite du Congrès, partout dans le pays, des organisations surgissent pour la convocation de l'Assemblée du Peuple. Le mouvement paysan s'organise et se développe au Hunan sous l'impulsion de Mao Tzetung.

Le problème de l'indépendance du Parti dans la direction de la Révolution et de la prise de possession du pouvoir fait son chemin.

CINQUIEME CONGRES. — Juillet 1926 marqua pour la clique militariste le commencement de la défaite. Les villes au Sud du Fleuve Bleu furent occupées par les Troupes Nationalistes. Mais, le 12 avril 1927, Chiang Kai Shek trahit la Révolution en établissant à Nankin un Gouvernement opposé au Gouvernement Révolutionnaire de Wuhan. Dans les rangs communistes, les tendances de droite firent que le contrôle de la Révolution échappa des mains du Parti. On taxa même les Ouvriers et les Paysans d'avoir dépassé la mesure dans leur action révolutionnaire.

C'est dans ces conjonctures que le Parti convoqua à Hankeou, le 27 avril 1927, les 80 délégués représentant ses 57.900 membres. A cette même époque le Parti dirige 35.000 membres de la Jeunesse Communiste, 2.800.000 membres des Syndicats ouvriers et plus de 9 millions de paysans au Hunan et au Hupeh.

Le Congrès critiqua violemment l'Opportunisme de Droite de Ch'en Tu Hsiou. Il avait négligé, dans les dernières années de lutte révolutionnaire, de faire passer le pouvoir de direction des mains de la Classe Bourgeoise dans celles de la classe ouvrière et des paysans. Il n'avait pas donné de solution pratique aux demandes des paysans. Bien que critiqué par les Délégués, Ch'en Tu Hsiou ne le fut pas encore assez, car le Congrès ne se rendit pas compte de la nature de ses erreurs et du danger qu'elles présentaient pour la Révolution.

Le Congrès préconisait cependant la Révolution Agraire et l'établissement des droits démocratiques pour gagner à la Révolution les paysans et la Petite Bourgeoisie.

Mao Tzetung assista à ce Congrès, mais il fut illégitimement dépouillé de ses droits de vote dans les décisions par Ch'en Tu Hsiou. Ce dernier fut élu encore une fois Secrétaire du Parti. En mars de cette même année, il s'était opposé à la publication du Rapport d'Inspection du Mouvement Agraire au Hunan rédigé par Mao Tzetung.

SIXIEME CONGRES.—En 1927, le Parti est en échec sur toute la ligne. Il n'a plus la direction de la Révolution. Il est entravé dans son action par Chiang Kai Shek. Il ne travaille plus au grand jour. Un mouvement se dessine pourtant pour faire passer la direction de l'action révolutionnaire des villes dans les campagnes et pour y établir des bases révolutionnaires.

Dans ces conditions, le Parti décida de convoquer le 6ème Congrès de ses Délégués en dehors de Chine à Moscou. Le Congrès s'ouvrit le 18 juin 1928 avec 84 délégués. Il y résuma les expériences passées de lutte révolutionnaire. Il y décida les lignes générales à suivre pour reprendre la direction et l'initiative. Très correctement il y fut reconnu que la Chine est un pays mi-colonial, mi-féodal et que la Révolution Chinoise gardait son caractère de Révolution Démocratique Bourgeoise. La lutte devait s'intensifier contre l'Impérialisme et pour la Révolution Agraire. Le mouvement révolutionnaire était à un point étale, mais il fallait préparer une nouvelle marée haute.

Le Congrès cette fois portait des critiques sévères contre l'opportunisme de droite de Ch'en Tu Hsiou et sur l'aventurisme des sectateurs de Gauche.

Cependant le Congrès a manifesté son ignorance sur deux points: il a méconnu l'importance de bases révolutionnaires à établir dans les villages et la longueur de la Révolution Démocratique. Il a commis l'erreur de vouloir maintenir la direction du mouvement révolutionnaire dans les villes. Il s'est trompé sur le caractère de la bourgeoisie nationale que les membres de gauche considéraient comme l'ennemi le plus dangereux de la Révolution.

Après le Congrès, la direction du Comité Central resta dans les villes et les membres du Comité furent des hommes de Gauche.

Cependant, sous l'impulsion de Mao Tzetung, on établit au Kiangsi des Bases révolutionnaires. On inaugura le Gouvernement de la République Soviétique des Paysans Rouges à Joei-Lin, qui fonctionnera de 1931 à 1934. L'établissement et l'organisation de ces bases révolutionnaires dans les villages apportaient la solution théorique et pratique au problème de la direction. Il assurera dans la suite la victoire du Parti Communiste et prouvera la rectitude des vues de Mao Tzetung.

Ce fut au Congrès de Tsün-Yi au cours de la Grande Marche que Mao Tzetung prit la direction du Parti Communiste en éliminant avec fermeté les tenants de la position de Gauche. En établissant les centres de direction dans les villes, ceux-ci se privaient du concours de la classe paysanne et de celle de la petite bourgeoisie. Ils s'immobilisaient dans les villes et risquaient de perdre l'initiative et la mobilité.

SEPTIEME CONGRES—En 1936, le Parti est installé à Yennan après la Grande Marche. En 1937, la Guerre Sino-Japonaise éclate. Le parti en profitera pour établir dans les campagnes l'organisation communiste. Le parti ne tint pas de Congrès pendant une longue période. En 1945, le 29 avril, il réunit le 7ème Congrès. Ses 1.210.000 membres sont représentés à Yennan par 544 délégués et 208 suppléants.

3 Membres du Parti furent particulièrement en vue: Mao Tzetung par son rapport politique sur le Gouvernement d'Union; Chu Teh par son rapport sur la situation militaire dans les districts libérés et Liu Shaoch'i sur la Réforme des Constitutions du Parti. Le Congrès reconnut que la pensée directrice de Mao Tzetung, qui unifie la Théorie Marxiste-Léniniste et la Pratique d'une action adaptée à la Chine, est aussi la pensée directrice du Parti.

Le Congrès recommanda et décida "de lancer l'action dans la Masse, de fortifier le front du Peuple, d'unir toutes les forces susceptibles de se joindre au Parti, de vaincre l'Invasion Japonaise sous la direction du Parti Communiste, de construire une Chine nouvelle, indépendante, libre, démocratique, unifiée et puissante, et de lutter pour cela". Une fois la victoire assurée, d'intensifier l'action dans les classes ouvrières des villes.

Le Septième Congrès se présente aux regards de l'histoire comme une assemblée vraiment unifiée, qui prépare la Victoire.

En août 1945, les Japonais capitulent; en juillet 1946, la guerre de Libération commence et le Parti Kuomintang s'effondre. En octobre 1949, la République du Peuple de Chine est proclamée. Le prémier stade de la Révolution touche à son terme: celui de la Société Néodémocratique. La Révolution commence la Reconstruction Nationale et l'organisation de la Société Socialiste.

Le 8ème Congrès se met à l'oeuvre, dirigé par les mêmes chefs qui présidaient au 7ème Congrès. Il est encore trop tôt pour voir si l'unanimité du 7ème Congrès sera atteinte encore une fois ou si des failles n'apparaîtront pas dans ce bloc monolithe.

Voilà, dans ses grandes lignes, l'historique des 7 premiers Congrès. Cette présentation est celle de la propagande officielle. Tous doivent accepter cette interprétation sans conditions. Sans doute en ressort-il que la Politique prônée par Mao Tzetung a été en fait victorieuse. Une bonne part de chance et une autre de génie a servi le chef et le Parti.

Tout est-il absolument certain dans cette présentation? On tait la manière dont les adversaires ont été éliminés, le pouvoir conquis. On ne dit pas un mot des exécutions massives de ceux qui furent qualifiés de réactionnaires, pas un mot des procès populaires, des camps de concentrations, des calomnies et des haines que cette politique accumula partout où elle triompha, dans toutes les provinces de Chine, dans toutes les classes, depuis le Kiangsi, le Hunan, le Hupeh, le Shensi, les districts libérés, là où Mao Tzetung réussit à établir ses bases révolutionnaires.

Le parti est vainqueur; les autres sont vaincus. Pour le moment, c'est la louange forcée sur les lèvres de ceux qui bon gré mal gré lui sont soumis. Mais que dira l'histoire? L'industrialisation de la Chine, la collectivisation de ses terres, la socialisation agricole, industrielle et commerciale sont une Nouvelle Grande Muraille, construite avec les sueurs, le sang, les souffrances, les privations de millions de Chinois, surtout de paysans qui ne demandaient ni tant de labeurs, ni si peu de nourriture et de vêtements, ni tant d'heures de travail pour être dépossédés de leurs terres et ne pas jouir des fruits de leurs semailles.

THE PATRICIANS

— By F. S. Mitchell —

CATHOLICS never speak about religion to those outside the Church, and seldom to those inside it. A term has been devised in France to describe this Christian disorientation: Mutisme. In his book on the Church, Mgr. Suenens expresses this poignant thought: "It is said that those outside the Church will not listen. But the real truth is that the Catholics will not speak." Our two Envoys, journeying out to Brazil last year, were the only people on the great liner who talked to others on religion. Two Catholic members of the crew told them that on their voyages a constant barrage of questions and objections poured in on them which they were not equipped to answer. This is grimly tragic. We must charitably suppose that the bulk of those questions proceeded from people who were seeking truth. They were not going to learn it from those Catholics!

Recently some of us stayed in a little town with a population one-third Catholic. We were informed that in the one and only public-house the Protestants had of late been asking questions about Catholicism. We inquired if they got the answers. No. Grim again!

And readers will remember the case, described in a "Cameo" in this Journal some years ago, of the very distinguished old lady who had mixed all her life with "good Catholics," and who declared in her 96th year that not one of them had ever tried to convert her. She regarded this as odd from people who appeared to believe. But can the word "odd" be appropriately applied to what is universal?

Prevalent Evil. It seems to be the startling fact that the average Catholic will not help another in the domain of religious knowledge! Mutisme is the prevalent evil. Is it that we have not got the Faith? No, we have it, and have it abundantly. Is it that we are indifferent about the soul of our neighbor? No, because we do feel for him and pray for him. Is it that we repudiate the idea of conversion? No, for our hearts glow in us at the very mention of someone entering the Church.

Then what is the explanation of the anomaly? Here it is in the words of one who had just attended his first Patrician meeting; was stirred by what he had seen; and was pouring out his mind to Father Aedan McGrath on the subject: "Why have they not got this everywhere? I have been through all my schooling and have learned my catechism as well as the next. But I could not have answered one of those questions which I have heard discussed. And yet I realise that they are all simple questions. I feel I don't know how to say anything."

It would seem that the majority of our people are unaccustomed to argue, or even to think coherently, about religion, or to explain any less simple point in connection with it. Many could repeat those words: "I don't know how to say anything." Obviously such persons will hide their ignorance by an unapostolic silence, and will wither under assault.

Remedy. The remedy? Here again I quote Father Aedan McGrath: "The priests here are thrilled at the possibilities offered by the Patricians." So I discuss with you the Patricians. It is a society controlled by the Legion of Mary. Each branch must be run by a Praesidium, and the Chairman must be an active Legionary. A Praesidium

could have charge of more than one branch of the Patricians. The name is in the tradition of Legionary Latinity. It is derived from the Patricians of ancient Rome, who were the upper of the three grades of society, i.e. the Patricians, the Plebs, the Slaves. Our Patricians would hope to combine all social grades into one spiritual nobility. But let us carry the idea of the name a little further. Each old-time Patrician had as his clients some families of the Plebs to whom he was to be guide, protector, counsellor. Our Patricians are bidden to aspire to a like relation to the general body of the people.

Moreover, the Patricians were supposed to be specially full of love of their country and of responsibility for its welfare. And so, our Patricians must be supporters of their spiritual fatherland, the Church. Catholics who cannot be broadly inserted into that category, may not be members of our Patricians. Similarly, Non-Catholics cannot attend its meetings, though they may be friendly to the Church and even journeying towards it.

The wider aim of the Patricians is a mass-mobilising of the Catholics. For this, one branch in a parish would not be enough. Each section of the people would need to have one.

Give The Answers. The immediate object is the equipping of those like the two seamen on that liner, or like the shrinking Catholics in that village pub, or like the thousands who never attempted to convert the 95-year-old lady! It will seek to give the answers: to teach the people to explain themselves: to cure Mutisme: to solve the doubts of the multitude: to supply a reasonable basis to the faith that is in us.

But the cautious school may wonder: "Is it right to raise doubts in people's minds?" The doubts are already in minds, but without the answers. Every objection to religion is there, spontaneously generated or suggested from outside. And even if the objections were not there, it might be necessary to inject them on the principle of inoculation. These are no days for Catholic Babes in the Wood!

Patrician Meeting. The rules of the Patricians prescribe a monthly meeting. Each meeting begins with the Patrician prayer, said standing. Then a talk or paper by a lay person, not to last longer than 15 minutes, followed by general discussion. Then, one hour after the opening time, the discussion is suspended for 15 minutes, during which a cup of tea or other light refreshment is served. Then follows a talk by a priest, of duration 15 minutes. This need not necessarily adhere to the theme proposed by the first talk but it should be in line with the aims of the Patricians as stated above. Then follows further discussion lasting nearly half-an-hour, that is till 5 minutes before the end. Then announcements and final prayer, which is the Creed, recited in unison, all standing. The meeting then concludes with the blessing of the priest.

The total length of the meeting is to be two hours. Proper time-keeping is essential. It has been found that those giving the principal talks tend to go beyond their allotted time. This is serious, in view of the fact that the discussion time is correspondingly lessened. It is not obligatory that a member shall attend every meeting. As the meetings are only monthly, a system of reminding members will be necessary. The meetings should possess the elements of attractiveness, including those of light, temperature, etc. Smoking is permitted. Expenses are to be met by a Secret Bag collection. A statement of accounts should be read out to the meeting. The subject of discussion should be determined in advance and notice of it given.

Preferably a branch should not number more than 70 or 80. A large number becomes difficult to handle especially in regard to the tea or refreshment session which is important. The idea here is not at all that of coming to the rescue of exhausted persons. It is a striking of the social note — important for a gathering of the Patrician type. Incidentally it loosens tongues. It has been suggested that the cup of tea be omitted but the "free-and-easy" interlude retained. In practice it would be found difficult to justify that break

without specific reason. The tea, etc. supplies an adequate reason, but it should be ultra-simple, just a cup of tea with biscuits or bread. The tea interval is one of the features that give "personality" to the Patricians.

Setting. The theater effect, i.e. players and audience, is to be avoided. In a hall, face sideways, not lengthways. Behind the table, have two rows of seats. Among those seated in the front row are the principals, e.g., the priest and the Chairman. In front of the table arrange the remainder of the seats in semi-circular rows. This means that those in them are not looking at a mere platform group but at a family circle; one addresses the family.

On the table is the Legion altar, not including the Vexillum.

Parliamentary Procedure. The role of the Chairman is similar to that of the "Speaker" in a Parliament, that is of minimum intervention. The discussion follows the method of a Parliament, that is by successive comments from different persons. It is not an exchange of questions and answers between the members and the platform. It is not to be a classroom. Lecturing people teaches them little. In one description of the Patricians, I have seen the phrase "controlled discussion." This sounds a false note, as suggesting that people are being dexterously steered along a pre-arranged path. It would be destructive of the Patrician idea if that impression were conveyed. So let naturalness and freedom be the atmosphere, though of course some regulation is necessary. The Chairman should not be officious in regard to irrelevancy, provided it does not harden into a wrong road. Beware of descending on persons with rebukes, corrections or calls to order which would only have the effect of shutting up those whose participation is the most desired. Silence would be the Patrician poison. Individuals should not be grilled for "heresy."

Contributions are to be brief, and the Chairman must see to this. But members are not limited to one intervention. There are to be no votes of thanks. Throughout the series of meetings, there should be a quiet insistence on the Catholic duty of apostleship, but there should be no pressing of people into the Catholic Societies. The opposite extreme is likewise to be avoided, that is of refraining from attempts to recruit in incidental conversations. There is no work-obligation.

Real Problems. Real problems should be dealt with -- not academic topics. The true objective should be kept in view. One program recently submitted showed how the latter can be lost sight of. The whole series concerned itself with the family. At succeeding sessions, a Doctor, Nurse, Solicitor, Policeman, etc., treated the subject from his own profession aspect. That and the resulting discussion would be useful, but it would not be the Patrician's as will be seen from a reading of this article. The purpose of the Patricians is not that of duplicating the ordinary methods of religious instruction, that is the sermon, the lecture, the catechism class. These provide for one expert person doing most of the work. They furnish a ready-made and admirable solution which is received with varying degrees of inertness and of assimilation.

Definitely there is not in the mind of the ordinary Catholic a competent understanding of religion. He has a lot of knowledge but it is not sufficiently built together. It is a little like the case of a builder's yard in which lie in separate heaps all the materials for a house, but which are not the house and have not proportion to a house. It is not knowledge which the owner is comfortable or convinced about to the extent of going out to talk about it, to do battle for it. That is the problem. The Patricians must try to adapt itself to it. It must not be the lecture system or an approximation to it. In a sense the two ideas are at opposite poles.

The Patrician method postpones authoritative solution and throws the problem on to the shoulders of the average man. How does this work out?

Building-up Process. Suppose the first contributor to the discussion is the comparatively unfitted person who would never have thought of defend-

ing his faith except with his fists. And let us further suppose that his remarks are typical of him, that is to say, inadequate from every point of view — subject-matter and presentation. Let us assign it as low a value as 5 per cent. But that 5 per cent. stirs up a ferment in minds. Each one present feels correctly that he could do as well — or rather better. Because of that first 5 per cent. level, they see things a little more clearly, and at once a second speaker enters the lists with another 5 per cent. Therein he accepts as his own the first contribution and builds on it. A third speaker interposes in the same spirit, and a fourth, and so on. Each, so to speak, stands on the shoulders of his predecessors but gives them little credit; his own has been the significant contribution! Note that things have become quite complicated psychologically Not only is there idea-building, but each step is done in such slow-motion, and indeed painfully by simple mental processes, that all keep in line with it, including those who have not actually spoken. If the building goes too fast, or is too compressed, many will be left behind.

Secondly, by virtue of the fact that each speaker is inclined to minimise the part played by others and to exaggerate the worth of his own share, he will have an "ownership interest" in the final result. As a consequence he would be enthusiastic and propagandist about it.

Thirdly, there has been the ideal preparation for the propagating of what has been learned. There has been a battle, blow and counter-blow, suggestion, criticism, contradiction, one idea working on another, item added to item, until the total knowledge of the body has been pooled — and that is necessarily considerable. Then, on account of having been through that battle, everyone has the confidence to go outside the meeting and reproduce it at the corner, in the pub, and elsewhere. That is the Patrician idea!

Fourthly, the mode of expression of most of those who speak is attuned to the comprehension of those who listen. This is a vital factor. It is odd how penetration into each higher stratum of education puts us mentally out of touch with those below it! Even when one is trying to talk most simply, it is possible to be out of reach of some. Recently I was given a list of words which would not be understood by a whole section of the population, and yet I think that most of us would be found using those words in the delusion that they were conveying our ideas! This points to the need for a "milling" or interpreting process which will make sure that the "loftier" ideas and words will be ground down and made intelligible to all. In the Patricians we are already able to see this digestive process at work. Difficult ideas are proposed, and then "milled" by successive speakers into the simplicity that all necessary religious ideas are supposed to possess.

No Cellophaned Solution. From all that has been said, it will be seen that it is vital that there should not be any "short-circuiting" from the "Platform." If what I may call a "cellophaned" solution is provided right away by authority, the roots of further discussion are struck at; that elaborate psychological process is eliminated; the Patrician system has been perverted. Gone also is the attractiveness of the whole procedure; nobody will want to attend a penny-in-the-slot performance.

Even when something very incorrect is stated, it should not at once be challenged by the Platform. It should be left sailing on the sea of discussion. It is certain that before the end it will have met its due fate at the hands of the audience. If it should survive as real error, the priest can deal with it in his remarks, but as gently as possible, avoiding a personal pointing. No one will talk if he has the consciousness that someone in authority is lying in wait to denounce him.

Freedom of Speech. The special characteristic must be freedom of speech— compatible of course with our definition of the word "Patricians," i.e. *supporters* of the Church, not hostile elements. If awkward things are being thought and said in ordinary life,

it is essential that they be brought up and dealt with. Otherwise they will only fester and destroy.

There is no need for worry if some important issue remained in unsatisfactory unsettlement at a meeting; or if many points arose which were not dealt with. Remember that the Patricians is a series; there will be a next meeting! In fact it is a good thing that each meeting should not be self-contained, complete in itself. Thereby interest will be enhanced. It may be desirable to continue a discussion to the next meeting.

The meetings of the Patricians which I have attended were impressive. So much was got home, so much interest created, that each single meeting would have justified itself. I could sense its beneficial impulses going out and circulating in the community. It seems to me that the force of a series of such meetings would be irresistible — like the battering-ram against the wall. If the Catholic people could be mobilised into such a battering-ram the energy would be prodigious, even to the converting of the world. For it is not the grace of God which is lacking but our co-operation.

The Patrician Prayer

In the name of the Father, etc. Beloved Lord, bless the Society of the Patricians into which we have entered for the purpose of drawing close to Thee and to Mary, Thy Mother, who is our Mother also. Aid us to the knowing of our Catholic Faith, so that its transforming truths may be operative in our lives. Help us also to an understanding of Thy intimate union with men, by which they not only live in Thee, but also depend upon each other, in such manner that if some relax, others suffer and may perish. Enable us to glimpse the weighty but glorious burden which is thereby laid upon us, and to yearn to bear it for Thee.

We realise the stamp of men we are: the reluctance of our nature: how unfitted we are to offer our shoulders to Thee. Yet we have confidence that Thou wilt regard our faith rather than our frailty, and the necessities of Thy work rather than the inadequacy of the instruments. So, uniting our voice with the maternal pleadings of Mary, we beg from Thy Heavenly Father and from Thee the gift of the Holy Spirit: to abide with us: to teach us Thy life-giving doctrine: to supply all things that are needful to us. Grant, too, that having been bounteously endowed, we may generously give; for otherwise the world may not receive the fruits of Thy Incarnation and most cruel Death. Oh do not let labor and suffering so great be wasted. Amen. In the name of the Father, etc.

Agenda of Meeting

0.00 **Patrician Prayer.** (Recited in unison, all standing).
Address by lay speaker (Limited to 15 minutes).
0.15 **Discussion.**
1.00 **Tea interval.**
1.15 **Talk by Priest** (Limited to 15 minutes).
1.30 **Discussion.**
1.55 **Announcements** (Date of next meeting, etc.).
2.00 **The Creed** (Recited by all in unison, standing).
Blessing of Priest (To be received standing).

NOTE: The proper balance of the Meeting depends on adherence to this division of time. Especially, the two chief speakers must not exceed their allowance.
The Patricians is not intended to be a lecture system, nor a catechism class, nor an answering of questions by the Platform.

(Legion Journal)

Communistes et Missionnaires Chez les Mongols de la Mongolie Intérieure

— *par J.L. Van Hecken, C.I.C.M.* —

LA Mongolie Intérieure (nous abrégeons dans la suite par M.I.) est l'immense territoire, qui s'étend du 100° L.E. au 122°, entre la grande muraille de Chine, la République soviétique mongole ou Mongolie Extérieure (en abréviation : M.E.), la Mandchourie et le Turkestan chinois.

Ce pays est actuellement habité par 24 tribus de Mongols, qui sont les descendants des guerriers de Gengis Khan. Ils forment six Confédérations, divisées en 49 Bannières qui sont d'anciens groupements militaires.

Depuis 1928, la M.I. est incorporée à la Chine proprement dite et partagée entre les provinces chinoises de la Mandchourie (Fêng-t'ien, Ki-lin et Hê-lung-chiang) et de la Mongolie (Jê-ho-erh, Ch'a-ha-erh, Sui-yüan et Ning-hsia). Du point de vue chinois cette incorporation semble logique, puisque plusieurs millions de Chinois en occupent une grande partie et en constituent la population, de loin la plus nombreuse.

Les florissantes missions des missionnaires de Scheut (C.I.C.M.) en Mongolie se trouvent pour ainsi dire toutes dans les territoires occupés par les Chinois et leurs 235.161 convertis appartiennent exclusivement, à 1200 âmes près, à la race chinoise. Cependant, malgré des obstacles parfois insurmontables, ces missionnaires ont repris, avec optimisme, l'évangélisation des Mongols nomades, que les Lazaristes, leurs prédécesseurs en Mongolie, avaient abandonnée. Dans notre monographie "Les Missions chez les Mongols aux temps modernes" (1), nous avons raconté les diverses phases de cet apostolat, ainsi que la fondation des oeuvres protestantes chez ces nomades.

Comme les colons chinois de la M.I. ont dû suivre la même voie de collectivisation des terres, du commerce et de l'industrie que les Chinois de l'intérieur, nous renvoyons nos lecteurs, qui désirent s'informer à leur sujet, aux nombreux articles du Mission Bulletin (Hong Kong), qui décrivent cette transformation dans d'autres parties de la Chine. Ici nous limitons notre sujet à la population nomade, qui est moins connue et chez laquelle les communistes ont appliqué leurs réformes et principes d'une façon particulière. Les situations et les faits des dernières années, que nous décrivons dans cet exposé, sont ceux dont nous fûmes nous-mêmes témoins ou que nous connaissons par des informations de première main. Avant vécu pendant plusieurs années chez les Mongols Ordos, nos expériences personnelles se limitent pratiquement à cette Confédération. Mais cela n'empêche pas de généraliser certaines données et de les étendre aux Confédérations Ulân Tchab et Shilingol et, sous certaines réserves, à celles de Djosotu, de Djû Uda et de Djirim.

Première Partie: LES COMMUNISTES CHEZ LES MONGOLS DE LA MONGOLIE INTERIEURE. 1. — L'occupation de la Mongolie Intérieure par les communistes, jusqu'en 1949.

Avant d'exposer la transformation communiste des Mongols de la M.I., nous croyons opportun de jeter un coup d'oeil rapide sur la situation des Mongols du temps de la dynastie chinoise des Ming (1368-1644), pendant la domination mandchoue de la dynastie des Ch'ing (1644-1911). Nous décrirons ensuite l'invasion graduelle de la M.I. par les communistes, sous le régime nationaliste de la République chinoise de 1911 à 1949.

A.—Situation des Mongols sous la dynastie chinoise des Ming (1368-1644)

1) Situation sociale. Les Mongols, qui pendant toute la durée de la dynastie des Ming, nomadisaient dans les territoires connus à présent sous les noms de M.I. et de M.E., étaient groupés en un grand nombre de tribus et de clans, soumis à des princes héréditaires. Ils conservaient toutes les anciennes institutions sociales et économiques, dont B. Ya. Vladimircov a étudié les détails dans son livre "Le régime social des Mongols. Le féodalisme nomade" (2) et que Louis M.J. Schram a décrit chez les Monguors, avec une grande richesse d'informations (3).

Une des institutions sociales les plus importantes des Mongols était le servage, qui les séparait en deux classes: celle des "nobles" ou taidji et celle des "serfs" ou albatu. Les nobles étaient les descendants du grand Gengis Khan ou de son frère Khasar. Chaque famille noble possédait un groupe de familles de serfs, dont elle se prétendait être la maîtresse absolue et dont la propriété se transmettait de père en fils. Les serfs devaient fournir des prestations gratuites, nécessaires à l'entretien de la famille noble, payer ses dépenses en cas de maladie ou

ses amendes en cas de punition, si le seigneur était insolvable. Cette institution allait parfois jusqu'à autoriser le noble à séparer le serf de sa famille et à le forcer de rester à son service gratuit, jusqu'à la mort du seigneur.

2) Situation économique. La vie économique des Mongols était très simple. La propriété foncière n'existait pas: les pâturages étaient le bien de la tribu, mais les troupeaux constituaient une propriété mobiliaire, dont chaque famille disposait selon son libre arbitre. Les produits du cheptel entretenaient les familles et nourrissaient les princes. Point d'agriculture. A part la fabrication d'articles de harnais en cuir et de tapis de feutre, la production industrielle se réduisait à zéro. Les Mongols étaient obligés de se procurer les objets pour leur usage journalier, chez leurs voisins, les Chinois. Or, au début de la dynastie des Ming, les empereurs chinois défendaient strictement toute relation commerciale entre Chinois et Mongols. Ceux-ci étaient donc forcés de faire des razzias périodiques dans les villes frontières, où ils trouvaient, à bon compte, tout ce dont ils avaient besoin : des soieries, du linge, des ustensiles en fer et en porcelaine ! Mais, craignant leurs invasions, de plus en plus nombreuses et désastreuses, les Chinois, vers la fin du quinzième siècle, désignèrent quelques villes frontières, dans le voisinage desquelles les Mongols étaient autorisés à vendre les produits de leur bétail et à faire leurs emplettes annuelles. En même temps, quelques artisans chinois passèrent la grande muraille et se fixèrent à l'endroit appelé Tshaghan Baishing, où ils fondèrent la Ville Bleue, qui se développa constamment et devint une grande ville, l'actuelle capitale de la Mongolie Intérieure.

3) Situation militaire. Militairement, ces bandes de nomades étaient divisées en six armées, appelées "tümen" ou armées de dix mille. Celles de l'aile droite étaient formées par les tribus des Ordos, des douze Tümed et des Yunshiebü, unis aux Asut et aux Kharatshin ; et celles de gauche par les Tchakhar, les Khalkha et les Urianghan.

4) Situation religieuse. Ces Mongols, qui originairement pratiquaient tous le chamanisme, avaient adhéré un moment au bouddhisme, prêché par le lama Phagspa, sous le règne de Khubilai, petit fils de Gengis Khan. Mais privés de religieux, après la débâcle des Yüan, ils avaient perdu peu à peu leur foi bouddhique et étaient retournés au chamanisme, qui vénère le ciel, le feu et l'esprit de la terre. Les descendants des tribus, converties naguère au nestorianisme, conservaient encore certains rites occultes, dont l'origine semble remonter au christianisme.

Mais le culte principal de tous ces Mongols était la vénération de Gengis Khan, dans les "Huit tentes blanches du Seigneur". Les tribus des Ordos en étaient les gardiens attitrés. Vers la fin du quinzième siècle, quand le désert encercle dans la grande boucle du fleuve Jaune était devenu l'apanage de ces tribus, les princes des Ordos fixèrent le centre de ce culte à Edjin Khorô.

Cependant en 1575, Altan Khan, prince des Tümet, invita Sodnam Djamsu, le troisième Dalai lama du Tibet, à venir prêcher la religion bouddhique en Mongolie. Ce moine fonda en Mongolie plusieurs grands monastères lamaïques, qui absorbèrent les meilleurs éléments de la race et ralentirent l'accroisement de la population.

B.—Situation des Mongols sous la dynastie mandchoue des Ch'ing (1644-1911)

Entre temps, un nouveau peuple, descendants des Jürtched (4), de la dynastie des Chin (1115-1234) et s'appelant Mandchous, s'était organisé en armées bien disciplinées et son chef, Nurkhatchi, était un homme ambitieux et énergique.

Avant la conquête de la Chine par ces Mandchous en 1944, les Mongols de la M. I. s'étaient soumis à eux, de gré ou de force, les uns après les autres et tous se considéraient comme les alliés de ces nouveaux conquérants.

Les Mandchous, de leur côté, peu nombreux, mais politiciens rusés, nonobstant cette soumission et cette alliance, craignaient la puissance de ces terribles guerriers mongols, qui, il y avait quelques années à peine, rôdaient encore autour de Pékin et faisaient trembler le trône impérial. Ils adoptèrent donc à leur égard une politique d'affaiblissement militaire, de favoritisme religieux et de colonisation conquérante.

1) Affaiblissement militaire. Pendant les dernières années des Ming, les Mandchous avaient été témoins des luttes fratricides des Mongols, causées par la rivalité des princes, jaloux de leur petit honneur ou ambitionnant une autorité plus grande. Entretenir ce foyer de discorde par la division des différents groupes, c'était affaiblir la force militaire des Mongols, car cette politique empêcherait leurs énergies latentes de s'unir en faisceaux et de devenir menaçantes pour l'empire mandchou.

C'est pourquoi, les nouveaux maîtres de la Chine imposèrent aux Mongols, en 1649, une nouvelle organisation des tribus en Bannières, à l'instar des huit Bannières mandchoues. Deux tribus, les Tchakhar et les Tümet perdirent leurs princes mongols et furent directement gouvernées par un fonctionnaire mandchou, appelé "chiang-chiün" ou maréchal. Les autres Bannières gardèrent leurs princes, qui furent décorés des titres de Ch'in-wang, Chiün-wang, Beile, Beise, Chen-juo-kung, Fu-kuo-kung et Taidji, mais qui perdirent leur autonomie en devenant les vassaux des Mandchous. Plus tard ces Bannières furent groupées en Confédérations de la M.E. et de la M.I. (5)

Chaque Bannière mongole comptait plusieurs milliers d'hommes et était divisée en hariya et chaque hariya était subdivisée en sumu. Pour gouverner les Bannières, les princes étaient assistés de cinq ministres. A la tête de chaque hariya se trouvait un djalan, qui était un agent de liaison entre les djanggi, chefs des sumu et les ministres des princes.

Tous les princes des Bannières étaient sous la juridiction directe d'un ministère des peuples tributaires (ou Tribunal des Affaires Coloniales), appelé Li-fan-yüan, fondé à Pékin par le gouvernement mandchou. Une foule de lois et d'édits furent promulgués par ce ministère qui furent réunis en un seul ouvrage en 1825 par Wen Ch'ing (1796-1856) et autres et édité en 1827.

Par cette nouvelle organisation des tribus mongols en Bannières, les Mandchous n'ont point démoli leur structure sociale et ont conservé intacte l'institution de la noblesse et du servage.

2) Favoritisme religieux. Les premiers empereurs mandchous avaient compris que la religion lamaïque, qui dans la réforme de Tsungkhapa imposait aux lamas un célibat rigoureux, était un autre élément d'affaiblissement de la race mongole. Ils favorisèrent donc l'expansion du lamaïsme, dotant généreusement certains monastères, comblant plusieurs grands lamas d'honneurs et de faveurs. Les Mongols, qui ont une âme très religieuse, se réjouirent de cette effervescence religieuse à un tel point qu'ils n'entrevirent pas le danger d'extinction que cette politique faisait courir à leur race. En effet, la fondation de nouveaux foyers familiaux devint chose rare et plusieurs familles s'éteignirent. La polygamie absorbait les filles superflues, mais les lamas incontinents propageaient des maladies qui causaient une stérélité désastreuse. La population subit une forte diminution et le taux des naissance, une très grande baisse.

3) La colonisation chinoise. Une troisième arme pacifique que les Mandchous ont maniée avec succès pour rendre les Mongols inoffensifs, était la colonisation chinoise. Nous renvoyons le lecteur qui désire plus de détails sur ce sujet à notre article "Les réductions catholiques du pays des Ordos" (6), dans lequel nous exposons toutes les circonstances de l'envahissement progressif de la M.I. par les colons chinois. Cette colonisation a commencé dans les tribus des Confédérations de Djosotu et de Djû Uda, où elle a eu pour effet, non seulement l'envahissement des terres mongoles par les Chinois, mais aussi la sinisation des Mongols, qui se sont mêlés à eux. Dans certains endroits, ces Mongols ont fini par être absorbés entièrement par les Chinois. Le même phénomène, à un degré plus intense encore, s'est manifesté dans les deux Bannières de Tümed, qui, pour ainsi dire, disparurent à la fin de la dynastie des Ch'ing.

Les Mongols des Bannières Tchakhar et des Confédérations Ordos et Ulan Tchab ont résisté plus longtemps à l'envahissement pacifique des colons chinois. Au lieu de se mêler à ceux-ci, ils reculèrent à mesure que la vague envahissante des colons progressait. Mais ils ont perdu ainsi leurs meilleurs pâturages, au grand préjudice de leurs revenus. Une note de nostalgie des belles prairies d'antan perce encore dans les chants des Mongols, commémorant les exploits des pasteurs qui "gardaient leurs dix-mille chevaux"!

Est-il étonnant qu'au fond du coeur les Mongols nourrissaient des désirs d'indépendance et essayeraient de se libérer de la Chine, dès que l'occasion s'en présenterait?

C.—Situation des Mongols sous la République chinoise (1911-1949)

Cette occasion favorable se présenta en 1911.

Quand Sun Yatsen renversa la dynastie des Ch'ing, les Mongols de la M.E. s'empressèrent de proclamer leur indépendance vis-à-vis de la Chine et la Russie, qui n'était pas étrangère à ce coup d'Etat, reconnut immédiatement le nouvel Etat et s'en proclama le tuteur et le protecteur. Ces Mongols essayèrent ensuite d'entraîner ceux de la M.I. dans leur révolte et leur séparation de la Chine. Mais ceux-ci, sans forces militaires suffisantes et contrôlés de près par des armées chinoises nombreuses, commencèrent par hésiter. Puis Luwang Norbo, prince des Dürbed et chef de la Confédération d'Ulân Tchab, se décida contre la Chine en faveur de la M.E.

C'est avec dépit que les Chinois apprirent cette défection, au moment où le chaos de la révolution absorbait toutes leurs forces. Mais la conservation de la Mongolie était d'une trop grande importance pour que la Chine puisse permettre la défection de tous les Mongols et la perte de la Mongolie en faveur de la Russie. Il était urgent d'adopter une attitude propre à gagner les Mongols de la M.I. à la cause de la République. C'est ce que les Chinois essayèrent par l'Assemblée de Sui-yüan en 1913.

1) Les dix premières années de la République Chinoise.

a) L'Assemblée des Mongols à Sui-yüan en 1913. Le maréchal chinois de Sui-yüan alors en fonction était Chang Ching-yü. Il reçut du gouvernement républicain l'ordre d'empêcher, coûte que coûte, la défection des Mongols de la M.I. et de les gagner à la République par des procédés pacifiques. Le maréchal décida de convoquer à une grande assemblée générale les princes des deux Confédérations les plus exposées à la propagande des Mongols indépendants de la M.E. afin d'étouffer leurs projets séparatistes et de leur faire comprendre le vrai sens de la république. Mais plusieurs d'entre les princes de ces Confédérations s'étaient déjà engagés tête baissée dans l'alliance avec les Mongols de la M.E. et craignaient les représailles des Chinois : personne ne répondit aux invitations du maréchal. Celui-ci fut obligé d'envoyer des troupes à Dürbed, pour surprendre le prince Luwang et le rammener de force à Sui-yüan. Le chef de la Confédération des Ordos, quoique moins compromis, ne céda lui aussi qu'à une invitation très énergique du maréchal.

Les Chinois, en politiques avisés, reçurent les princes, peu tranquilles au sujet de leur avenir, avec un grand air de générosité, sur un pied d'égalité avec les Chinois (wu-tsu p'ing-têng) et d'une façon républicaine, c'est-à-dire amicale!

A la réunion plénière du 23 février 1913, les deux chefs des Confédérations durent s'incliner trois fois devant le maréchal. Luwang Norbe, qui parla le premier, s'excusa devant l'assemblée : "Nous ne savions pas, dit-il, ce que c'est qu'une république, mais, après l'explication du maréchal, nous avons compris et nous y adhérons de plein gré". Arbin Bayer confessa que, l'année précédente, les Mongols de la M.E. l'avaient invité à se séparer de la Chine et à suivre les Mongols indépendants, mais qu'il avait refusé net et qu'il était fermement décidé de rester uni à la Chine. Ensuite le maréchal chinois attaqua vivement les Mongols de la M.E. prouvant que leur indépendance n'était autre qu'une soumission à la Russie.

En conséquence, une convention fut conclue: les Mongols promirent solennellement de rester unis à la Chine et de refuser de reconnaître jamais le traité mongolo-russe des révolutionnaires de la M.E.; les Chinois de leur côté s'engagèrent à protéger avec leurs armées les territoires des Mongols, à perfectionner leur éducation en fondant des écoles et à élever leur niveau de civilisation (7).

b) La révolte des Mongols. Quoique les chefs des Confédérations Ordos et Ulan Tchab aient solennellement juré à Sui-yüan (8) de ne pas reconnaître le traité que les Russes avaient conclu avec l'Etat indépendant de la M.E., ils gardaient néanmoins des relations secrètes avec son gouvernement et en recevaient de grandes quantités d'armes, de fabrication russe. Sömber Batu, le prince de la Bannière Dalad, envoya même une troupe de 200 soldats mongols, sous le commandement du taidji Buyan Arbidjihu, vulgo Bayar Kung, à Urga pour soutenir la révolte contre les Chinois. Une armée mongole khalkha envahit en automne 1913 la Confédération Ulan Tchab, mais fut battue à Mergen Djû par Wang T'ung-ch'un. Wangdan Nima, chef des révoltés des Ordos, qui opérait dans les Bannières Khangkin et Dalad contre les colons chinois, fut fait prisonnier près du village chrétien San-shêng-kung par le colonel Ma Fu-hsiang. A la suite de cette double défaite, les Mongols de la M.I. furent pris de pannique et craignirent une revanche des Chinois. Mais ceux-ci, sans représailles sanglantes, gagnèrent une grande victoire diplomatique à Urga par le traité de Kiakhta, conclu le 17 juin 1915, avec la Russie. Les Mongols khalkha durent renoncer à leur indépendance et se soumettre au régime républicain. En réalité, ils restaient sous la tutelle des Russes.

Et Bayar Kung, dont l'aide était devenue inutile à Urga, fut renvoyé avec ses soldats en M. I. Mais l'entrée dans sa propre Bannière lui fut interdite. Devenu un chevalier errant, sans patrie ni maison, Bayar Kung inaugura en Mongolie une ère de brigandage qui a duré plusieurs années.

c) Le Ministère tibéto-mongol. Le gouvernement républicain abolit l'ancien Tribunal des affaires coloniales appelé "Li-fan-yüan" et créa à sa place un Bureau des affaires tibéto-mongoles, appelé d'abord: "Mêng-tsang-shih-wu-chü", puis "Mêng-tsang-yüan". Toutes les Confédérations mongoles y étaient représentées, mais il était dirigé par les républicains chinois et les Mongols ne réussirent pas à en faire un organe, qui pût librement favoriser le développement culturel de leur race, encore moins exercer un pouvoir politique favorable à leur autonomie.

Un des premiers actes de ce Ministère fut de faire une enquête sur la situation de tous les Mongols et de leurs pâturages, tant dans la M.E. que dans la M.I. Ce travail fut accompli par le bureau des statistiques du "Mêng-tsang-yüan" et les résultats furent consignés dans deux volumes édités par ce Bureau en 1919.

Une librairie mongole fut fondée à Pékin (10) par des particuliers et nommée "Mêng-wen-shu-shih" (Librairie mongole) ou Mongghol bitshik ün horiya. Elle édita une vingtaine de livres en mongol et exerca une grande influence sur la formation intellectuelle des jeunes, par le "Arad un ghurban djorilta" et autres ouvrages.

d) Colonisation et infiltration des Chinois en M.I.

Le premier effet de l'enquête qu'avait faite le "Mêng-tsang-yüan" fut de reconnaître la possibilité d'une extension territoriale de la Chine aux dépens de la Mongolie. Cette colonisation, qui avait été jusqu'alors l'initiative des commerçants chinois et l'oeuvre de l'administration civile, passait aux mains des militaires, qui exigèrent, sans pourparlers, de grandes étendues de terrains, pour les ouvrir à la culture. Une volumineuse bibliographie sur ces entreprises existe en chinois, mais nous n'avons pas l'intention de la citer ici.

La conséquence principale de la colonisation "manu militari" fut l'érection de plusieurs "hsien" ou sous-préfectures sur le territoire des Mongols, qui furent forcés par là ou bien de se retirer devant l'armée envahissante des Chinois ou bien de se mêler à eux. Pendant ces dix premières années de la République chinoise, toutes les parties occupées par des Chinois furent englobées dans ces nouveaux cantons, dans lesquels les Mongols perdirent tout pouvoir politique et tout droit territorial.

2) Les débuts de l'expansion communiste dans la M.I (1922-1928)

L'avortement de la révolution de 1913, par laquelle les Mongols avaient voulu s'affranchir des Chinois, avait causé un grand effroi parmi les nomades de la M.I., mais n'avait nullement éteint leurs aspirations à l'autonomie. C'est le communisme, nouveau-né en Russie, qui raviva ces sentiments.

Ce nouveau système social et politique se répandit rapidement en Orient: dès 1919, Ch'ên Tu-hsiu et quelques étudiants de l'Université de Pékin fondèrent le parti communiste chinois ; d'autre part, l'armée rouge envahit la M.E., occupant Urga le 6 juillet 1921 et, le 5 novembre suivant, les communistes mongols proclamèrent la République soviétique mongole: "Bügüde djöbleldüdjü mongghol arad un ulus". De ces deux centres, les communistes allaient pénétrer chez les Mongols de la M.I.

a) L'influence communiste de la République soviétique mongole. Le communisme a été introduit chez les Mongols de la M.I. en premier lieu par la République soviétique mongole. Les communistes russes, qui dominaient le gouvernement de la jeune république mongole, pénétrant de là en M.I., employèrent trois moyens, qui rendirent leur action très efficace.

1') Pamphlets. Les communistes ont toujours été habiles à exploiter les sentiments violents des peuples. Or, comme nous l'avons dit, après la fondation de la République chinoise, le désir de s'affranchir des Chinois et de se proclamer indépendants s'intensifiait chaque jour davantage dans le coeur des Mongols de la M.I. Les communistes commencèrent donc par exciter ces sentiments, en répandant avec abondance des pamphlets virulents. Le parti communiste (ulaghan nam) de la République soviétique mongole prêchait la haine des étrangers (parmi lesquels il comptait les Chinois) et exigeait l'indépendance complète vis-à-vis de la Chine. Nous avons lu quelques-uns de ces pamphlets venus d'Urga, qui étaient conservés dans la lamaserie de Kharghantu yin süme, chez les Ordos.

2') Formation de jeunes Mongols. Un autre moyen fut la formation de jeunes Mongols de la M.I., afin de préparer les meneurs communistes dans les Bannières, qui agiraient en temps opportun. Plusieurs Bannières envoyèrent des jeunes gens habiles à la ville d'Ulan Batur, capitale de la Rép. sov. mong. Les Khartchin de Djosotu surtout répondirent à cette propagande communiste. En 1934 nous avons rencontré des Mongols de Dalad (Ordos) qui avaient reçu une instruction communiste à Ulân Batur. La Bannière Uüshin, des Ordos, eut également des représentants. Un des principaux jeunes hommes envoyé en Mongolie communiste fut un Mongol de 22 ans, nommé Ulân Kuü, de la tribu des Tümed. Malgré son jeune âge, il s'était déjà montré un chef, riche en talents révolutionnaires. Les Russes l'admirent sans difficulté à leur université de l'Orient à Moscou. Un autre de ces jeunes gens de la même tribu des Tümed, que nous avons connu dès 1943, fut un nommé Chai Ying. Il avait été formé à Ulân Batur et occupait en 1943 un poste confidentiel du gouvernement communiste de Yen-an, auprès des Mongols Ordos.

3') Armes russes. Un troisième moyen de fomenter la révolution parmi les Mongols de la M.I. fut l'envoi d'armes russes. Des caravanes venues d'Ulân Batur apportaient à profusion de l'argent et des fusils aux Mongols, qui attirés par l'appât des armes se laissèrent entraîner par le mouvement communiste. Nous avons eu en main certains de ces fusils, dont une troupe de Mongols Uüshin était encore armée en 1934.

Si, par ces tentatives du début, les communistes de la Rép. sov. Mong. n'ont pas réalisé l'indépendance de la M.I., ils ont jeté cependant des semences révolutionnaires, qui ont germé plus tard et dont la génération actuelle est en train de cueillir les fruits.

b) L'influence du parti communiste chinois. Ses voies de pénétration différaient de celles que suivaient les communistes mongols: comme en Chine proprement dite, la conquête armée précédait la révolution idéologique. Au début de la troisième décade de ce siècle, la Chine fut sur le point de se jeter tête baissée dans l'abîme du communisme. C'est la claivoyance et l'énergie du jeune généralissime Chiang Kai-shek, qui sauva à ce moment le pays de cette ruine irréparable.

1') Des 1919, des noyaux communistes se développèrent à Pékin, à Shanghai et à Canton. S'unissant d'abord au parti nationaliste de Sun Yatsen, ces noyaux prirent dans le nord comme dans le sud une grande extension. Les agents rouges s'infiltrèrent dans l'armée et Yang Hou-ch'êng, un communiste authentique, quoique déguisé, se trouva en 1922 à la tête d'une armée qui était imbue de principes communistes. En 1923, cette force armée s'abattit sur le sud de la Confédération des Ordos et y répandit ses propagandistes à travers toute la contrée. Ceux-ci y semèrent la terreur et excitèrent le peuple à la révolte contre les impérialistes ! ! ! Ils fondèrent à Anpien, ville située sur la grande muraille, une école purement communiste dans laquelle les étudiants étaient bourrés de principes révolutionnaires extrémistes.

2') Après la prise de Pékin par Fêng Yü-hsiang en 1924, les communistes connurent dans le Nord de la Chine une grande efflorescence. Ils pénétrèrent plus profondément en M.I. Un groupe de Chinois et de Mongols communistes armés fut envoyé dans la Confédération des Ordos. Ce "Gumbu-t'uan", comme ils s'appelaient, s'empara de force du "yamen" (11) de la Bannière Otok et rayonna de là dans tout son territoire. Certains Mongols Ordos se joignirent à eux et devinrent des communistes exaltés. Ils suscitèrent plusieurs difficultés aux dignitaires en charge. Ceux-ci furent forcés en automne 1925 de tenir une grande assemblée dans les bâtiments de la lamaserie de Mogoitu, ensemble avec les communistes du Gumbu-t'uan. Ceux-ci, pressant les dignitaires, obtinrent leur consentement à la levée d'une grande armée mongole, qui devrait remplir les cadres des futures armées communistes. Mais le peuple et le prince se méfièrent de leurs théories révolutionnaires et refusèrent de se mêler en masse à eux.

3') Le Gumbu-t'uan dut s'enfuir avec l'armée de Fêng Yü-hsiang en défaite. Malgré l'échec de l'assemblée de Mogoitu, les communistes n'abandonnèrent nullement les Mongols de la M.I.

Vers la fin de 1926, un nouveau groupe d'agents rouges, mongols et chinois, pénétra chez les Ordos et s'installa momentanément dans le "yamen" de Shaktur Tchab, prince de Djasak et chef de la Confédération. De là ils se répandirent dans les différentes Bannières pour exciter les Mongols à la révolte contre le "féodalisme" et "l'oppression des étrangers",

comme ils disaient. Leurs agitations ne se limitaient pas à une propagande théorique. Ils agissaient avec hardiesse, marchant droit vers leur but, qui était de former une forte armée mongole, imbue de principes communistes et à laquelle toutes le Confédérations devaient contribuer. Des Mongols, endoctrinés à Ulân Batur, furent chargés de l'exécution du programme de soviétisation. Plusieurs quartiers généreaux, ou "ssû-ling-pu", furent fondés, dont un dans la ville de Ning-hsia, qui commandait aux régiments à lever chez les Ordos. Deux Mongols Khartchin, Oldjei Dalai (de son nom chinois Wang Hua-pu) et Amur (I Tê-ling), furent les principaux agents exécutifs dans cette partie de la Mongolie. Ils organisèrent, dans la Bannière Otok, le IIième régiment, à la tête duquel fut placé le colonel Ulân Batur, et, dans la Bannière Uüshin, le 12ième, qui fut commandé par Oldjei Djirghal, appelé Shine lama et formé lui aussi à Ulân Batur en M.E.

Pendant le séjour de ce groupe de communistes dans le pays des Ordos, plusieurs dignitaires mongols, intimidés ou séduits par la propagande, devinrent communistes et officiers de l'armée rouge.

Un des buts de cette armée était la destruction des missions catholiques chez les Mongols de la M.I. Dans la deuxième partie de cet article, nous reprendrons brièvement le récit de leurs attaques contre la mission, que nous avons racontées ailleurs (12). Mais l'avortement de leur entreprise contre les missionnaires coïncida avec le triomphe du parti nationaliste de Chiang Kai-shek.

L'activité des communistes chinois pendant cette première infiltration chez les Mongols de la M.I. consistait donc à grouper les forces principales des Bannières et à les enchâsser dans les cadres militaires communistes. Quoique plusieurs dignitaires mongols se fussent laissés séduire par la propagande et l'activité des communistes, le gouvernement civil des Bannières resta inchangé. Après l'inauguration du régime kuo-min-tang en 1928, les régiments rouges mongols furent dispersés. Plusieurs dignitaires, qui avaient suivi les agents rouges, firent volte-face. Les autres, officiers ou agents civils, furent exécutés à la hâte (13) en sorte que les fruits de cette première infiltration des communistes chinois chez les Mongols de la M.I. furent pour ainsi dire totalement anéantis.

N O T E S

(1) Edition Peiping Peitang, 1949. 256 P.8°. Cité M.M.

(2) B.Ya. Vladimircov. Le régime social des Mongols. Le féodalisme nomade, traduit du russe par M. Carsow. Paris 1948.

(3) Louis M.J. Schram, C.I.C.M. The Monguors of the Kansu-tibetan frontier. Their origin, history and social organization. Ed. The American Philosophical Society. Philadelphia. 1954.

(4) H. Serruys. Sino-Jürced relations during the Yung-lo period (1403-1424). Otto Harrassowitz. Wiesbaden. 1955, p.1.

(5) Franz Michael. The Origin of Manchu rule in China. Baltimore. The Johns Hopkins Press. 1942, Chapter VII : The clan element in the Manchu state. The Vassalage of the Mongol tribes, 96-98.

(6) J. Van Hecken. Les réductions catholiques du pays des Ordos, dans Nouvelle Revue de Science missionnaire. Beckenried, Suisse. 1955. fasc. 2, 105-121; f.3, 191-203; f.4, 266-282; 1956, f.1, 35-45.

(7) Les détails du compte-rendu de cette assemblée et les documents cités se trouvent dans la brochure: "The Record throughout the meeting of Mongal by Hsi Meng. Hsi meng hui i shih mo chi. Composé par le bureau des cérémonies. Imprimé par Shang wu yin shu kuan. T'ien-ts'in. Hors commerce. 50 pages.

(8) Le document est cité in extenso dans Hsi meng hui shih mo cho, 41-42.

(9) Mêng-tsang-yüan tiao-ch'a Nei-mêng yen-pien t'ung-chi pao-kao-shu (Statistiques d'une enquête sur les frontières de la M.I.) Mêng-tsang-yüan tiao-ch'a Wai-mêng t'ung-chi-piao (Statistiques sur une enquête de la M.E.). Hors commerce.

(10) Elle se trouvait à Tung-an-men nei, Pei-ch'ih-tzû-lu, no. 57. La liste des éditions de cette société donne 23 ouvrages.

(11) Le "yamen" est un groupe de bâtiments dans lesquels est installé le centre administratif d'une Bannière et son tribunal suprême.

(12) M.M. p. 181-184.

(13) Gendün, major du 11e régiment de l'armée rouge, fit volte-face. Lui-même fusilla les deux communistes khartchin : Oldjei Dalai et Amur, ainsi que les autres communistes Ordos, Sedan Dordji et son fils. Le colonel communiste du 12e régiment, Oldjei Ojirghal, d'Uüshin, fut fusillé en 1928 par ordre des dignitaires civils d'Uüshin.

"Peut-on trouver une forme de piété supérieure au culte du Coeur de Jésus, qui réponde mieux au caractère propre de la foi catholique, qui subvienne mieux aux besoins actuels de l'Eglise et du genre humain?"

(Pie XII, Encyclique Haurietis Aquas in Gaudio, 15 mai 1956)

The Harvest is Now

By Bishop Andrew J. Verineux, M.E.P.
(Praef. Apost. Hwalien, Taiwan)

THE tourist in search of bold, thrilling beauty may find all that he seeks on the eastern coast of Taiwan (Formosa). The precipitous shoreline, rising sharply from the blue Pacific, the gullies and gorges, the breath-taking highway snaking its dangerous way along the coast, in all these the tourist would find memories for a lifetime.

During the past few years something not seen there before, the Cross, has begun to show itself in the hamlets along that eastern coast. In some places a steeple rises above the straw huts of the people, in others the cross shows itself above what looks like another hut. The mountain dwellers, aborigines, only yesterday ignorant and savage, have welcomed the arrival of the missioner. The Cross is an eloquent symbol of the homage which they now pay to the Living God, the Author of all the wonders that surround them.

Praised Be Jesus Christ! To turn off the road for a visit to an aboriginal village usually means crossing a mountain stream. It may be a shaky 'bridge' constructed of two or three bamboo, or again you may have to cross carefully on stepping stones, or more often you simply wade across the rushing torrent. Nor does your approach go unnoticed. Before you reach the first house of the village a swarm of shouting children, with their parents bringing up the rear, come running to greet the missioner. They line up along the path, and raising eyes that radiate simplicity and confidence they address you with the formula already common to all: "Praised be Jesus Christ!"

Sabbath Quiet Should the day be Sunday or a Holy Day, then everything is different. No one in the streets, nor on the doorsteps; no shouts, no jostling, not even the tiniest form of greeting! The people are occupied elsewhere. Usually having no other clock than the sun, they are not awaiting the hour at which the priest is due to arrive. Since dawn, under the direction of a catechist, they have been gathered in the hut that serves as chapel. They listen to instructions, recite prayers and sing hymns in patient preparation for Holy Mass.

Devout Attendance. Offering Mass in the presence of these aborigines is a memorable experience. Certainly, neither the arrangement of the place, nor the building nor the furniture, and especially is it not the elegance of the people that attracts and charms. The children, always very numerous, occupy the front rows. Sometimes, so crowded are they that the priest scarcely has room to take the few steps from one side of the altar to the other. The adults too are squeezed for space, not even enough room to genuflect. But, what matter! Their attention and recollection drives all else into the background. One is caught up in the atmosphere of piety and fervor which pervades these gatherings. Hymns and prayers, recited or sung by all without exception, rise in such pure, perfect, moving rhythm that the author of these lines, considered exacting in these matters, has often been forced to bury his face in his hands to conceal tears of happiness.

Miracles of Grace. Work among the aborigines of Taiwan astonishes even the missioner himself. Hence we can appreciate the hesitant attitude of some to whom we recount what we have seen, accounts that are both sober and objective. They do not openly question our words but one senses that they suspect we have exaggerated. There are many though who aware of how limited are our means and how few priests we have in this work, marvel at the 'miracles of grace' being wrought among these long neglected aborigines of Taiwan. Their only comment is: "Truly, the Finger of God is here!"

Would that we had the talent of the artist to give all the shades and colors to this story of our people, to paint a perfect picture of our neophyte aborigines. Our hope is that we may convey at least an imperfect idea of the wonderful fervor of these recent converts. The amazing response of these people has taxed our resources to the limit. The picture we have drawn of one mission station could be re-drawn over and over. Mission stations numbered 30 two years ago. Last year the number climbed to 134 and this year it has soared to 260!

Impressive figure. In three years time 260 stations or catechumenates have been opened. In 260 different places catechists each evening give instructions graded to the capacity of their listeners. Do you realize what all this means to an under-staffed mission? There are 260 groups or communities of the Faithful that the missioners must oversee, encourage and enlighten. They must see to it that everything is done properly. Much of their time must be spent in frequent, direct contact with the people, to gauge the disposition of each individual. How careful they must be in the pre-Baptism enquiries, as the Amitsus are often in a matrimonial fix that leaves much to be desired from the angle of Canon Law.

The 260 mission stations are a measure of the 'surface growth' but at the same time they are a reminder of the vast amount of work to be done 'in depth'. What a huge amount of work that number envisions. Catechists to be properly trained, with provision made for their maintenance, necessary churches, chapels and gathering places to be built, to recruit more priests and Sisters for the gathering in of this harvest of souls, these are some of the problems. Increase in the number of catechumens is not solved by adding a few more to the group taught by the catechist or by crowding a few more into the existing stations. Each new group means the organizing of a new station, adding to the already heavy burden.

Crushed. Thus you can see what the life of the missioner can be when the Holy Ghost blows tempestuously, when grace beats like hail on the field of his apostolate. From here, I can hear the 'amateurs' and the sympathizers exclaim: "It's wonderful, marvellous! I've never heard the like before! It's the blessing of God!" Blessing of God — yes, we are in agreement on that. But the 'professionals', the missioners, who like ourselves know what it means to meet the difficulties of each day, while rejoicing in what is being accomplished, are apt to be more practical in their reaction: "It would be even better if the resources and effectives increased in proportion."

Two years ago, with only twelve priests to care for 30 stations we were alarmed by the overwhelming weight of work. Today, with the 30 stations grown to 260 the number of priests has scarcely doubled. Is it any wonder that we feel as though crushed?

Temporary Chapels. Providing suitable places of worship in all these new centers has proven a major problem. Our use of temporary chapels is only a transient solution, certainly an incomplete one. The circumstances, the tastes and material conditions of the new converts must be taken into consideration. To the country folk who 'live hard', lacking even the simplest of conveniences, our humble chapels seem very fine indeed. To the more sophis-

ticated, those living near a city where they have more of modern conveniences, a hut with wall openings for windows and a floor of packed earth would hardly seem suitable as the house of God. In the towns too one must conform with regulations laid down by town planners. Finally, should there be a well-built Protestant church in the area, our Catholic aborigines expect a Catholic church building that is as good or better. This is why in some of our districts there may already be as many as ten of the simple, temporary chapels, while in others there are only one or two.

Adaptation. The criticism may be offered that catering to the wishes of the neophyte aborigines in this matter of church construction is unnecessary, that the missioner should decide on the type of building. Nevertheless we contend that flexibility would be the better policy. Contact with the aborigines, a fair knowledge of their mental processes leaves no doubt about this. In dealing with them we have learned that it is the wise missioner who knows when to command and when to defer. In matters relating to faith and morals there must be an uncompromising stand but in all other matters there must be flexibility; these people are to be led, not driven.

Church Dedication. Though we have mostly had to be content with temporary chapels there has scarcely been a district which has not had the impressive ceremony of the dedication of a church, the opening of a building more worthy of the Divine Majesty and really deserving the name of church. Such an event is always solemnized with all possible pomp. The Bishop, the missioner, also missioners from other districts if able to be present, are all there, rejoicing with the Catholics of the district and of surrounding areas. The local civil authorities and school representatives are among the invited guests. At one recent dedication the wife of the highest official in the district cut the ceremonial red ribbon for the formal opening of the church doors.

Such festivities take time and money but they are well worth it, considering the impression made on both Catholic and pagan. How often we have noted an upsurge in the number of catechumens following such a ceremony. The solemn religious service and the subsequent happy celebration bring home to the aborigines the discipline, the joyful unity, the spirit of mutual help which reign among our Catholics. Little wonder that they are intrigued and attracted.

Only a Beginning. Thirty six churches, forty eight chapels, not to mention other buildings such as rectories and kindergartens, all built in three years, may sound impressive, but actually it is only a beginning. The Prefecture of Hwalien is in urgent need of at least one hundred churches! Veteran Chinese missioners may at this point wonder whether we are putting the cart before the horse, whether we are looking for the externals to too great a degree. With their experience on the China mainland the formula: "the church, the first means of the apostolate", appears questionable if not downright fraudulent. On the mainland I had a magnificent cathedral but we were only too conscious that though that high steeple flattered the vanity of the old Catholics it was very far from attracting the admiration or the goodwill of the people. Here in Hwalien though, to my pleasant surprise, conditions are different. We are not so naive as to think that the mere building of a church will forthwith be a magnet drawing each and every pagan into the Church. However, it is an experience-proven fact that the building of a church is the surest way not only of satisfying the Catholics in a determinate area but also of attracting the pagans. Conversely, long delay in erecting a suitable church building produces a doubly unfortunate effect—discouragement for the Catholics and lessening of interest for the pagans.

Eager for Faith. How different from the mainland is the response to the apostolate here in Hwalien. There, we had to await souls, seek conversions in

every possible way while resigning ourselves to comparatively meagre results. Here, we are undergoing a real assault, an incessant, massive assault, people crowding around us seeking the Faith. They hunger for religion, they enquire about Catholicism and once they learn what the Faith is they are constant in their pleading to be admitted to the Church. Our problem is, not the stirring up of interest in the Church, but, now to cope with the numbers clamoring for Baptism.

The question of premises is, chronologically speaking, of prime importance. Not that the mere having an edifice solves the entire problem. We must face reality. The Taiwan aborigine simply does not have a high esteem for the religion which lacks premises for its worship and ceremonies. If the Catholic Church does not meet this requirement there is the possibility that they may find themselves attracted elsewhere. The promise that some day we will have a suitable building wears thin over a long period of time. We simply must build and build, else risk seeing the plans and hopes, now so bright, collapse.

Methods. Some may wonder what 'method' we are using in this mass conversion movement among the aborigines, what 'works', in the traditional sense, are to be found here. While recalling that the situation here is a particular situation unlike many others, I wish to point out that 'works', whether of charity or education, excellent though they be in themselves, would be both inconvenient and useless. To consecrate time and effort to things which are only means to an end, would, under our circumstances, be worse than regrettable. We have our hands more than full in trying to cope with the end of apostolic work, the actual receiving into the Church of the multitudes clamoring for admission. However, I must reiterate that, here in Hwalien, the building of churches, normally considered the final step, is one of the first; not only is it an indispensable means — it is the *sine qua non* for the advancing of and final success of the marvellous conversion movement.

Not So Simple. Let it not be thought that since the missioner here is not burdened with the usual 'works' he has no problems. It would be so easy to picture the missioner as surrounded by eager, docile crowds, with nothing else to do save take up his pen and register each family and individual, afterwards to climb on his bicycle to visit their homes for a final check. Later, some fine day, vested in surplice and stole, he would take the Holy Oils and a little baptismal water, then presto! there is a new Catholic center! No, it is not quite that simple.

To think thus would be failure to comprehend the zeal, the **savoir-faire,** the admirable spirit of adaptation of which the missioners of Hwalien have constantly given proof. It would be to under-estimate a 'work' which absorbs them so entirely, which calls for such intense concentration that some of them, I fear, will not be able to hold out much longer. Certainly their activities differ greatly from what they had on the China mainland one might say that it is an entirely different world! But, it is no less certain that what has been accomplished during these three years is undoubtedly their 'work', that they have no other desire than to dedicate themselves more completely. Their one regret is that there should be so few of them, that more help is not forthcoming.

Regrets. Recently, when one of the Missioners handed me his accounts, he said: "Look! Here is the number of baptized and catechumens, just over 2000. They are not perfect, I admit; but I honestly think that they are well disposed and that they have been sufficiently instructed. The grace of God will do the rest. But, what a pity that we have no church for them. The lack of a church edifice has delayed the decision of many pagans. Ah, if only I had a church or churches, churches everywhere, it would not be a mere 2000 that I would be presenting to you but at the very least double that!"

Were We Two. Another missioner, more philosophical, more restrained of temperament, remarked to me as he finished his account: "That's all I could do. I know you can't give me an assistant, so I'm resigned to the fact. But, please allow me to add, without the air of giving you a lesson in arithmetic, that if we were two I'd be able to give you figures the double of these."

Afraid To See Them Come. Still another missioner, one who has done the work of four during recent months, counts his converts by the thousands. Does he bewail the lack of a church, the lack of an assistant? Not he! His concern is that he has not been able to give himself to the work even more. "What a pity I haven't been able to do more," he said to me as he handed in his report. "The ten Catholic stations which I list are the maximum that I had to fix for myself. I could have had more: one place for example, with 5000 souls, of whom I am told the greater part are disposed to come to us. The slightest thing would bring them. But when I think of all I already have on my shoulders and of the dreadful responsibility I have towards these souls and God, I admit in all honesty to you that *I am afraid to see them coming!* If they come, well, naturally, I can't send them away — but, of myself, I don't dare to go to them."

The words of this missioner, in their poignant sincerity, express more forcibly and sum up more successfully than could I what I have attempted to make clear in the preceding pages. When a zealous, hard working missioner has to confess, "I am afraid . . . I dare not," surely the harvest is indeed bountiful.

Get Them All. We are neither complaining nor moaning about our position, here in Hwalien. Far from blaming anyone, or wasting time in useless regrets, our sole idea is to shoulder the burden, to push ahead without weakness or evasion. Nor do we look to the past save to thank God for the innumerable favors showered on us and for the spiritual fruits which these favors have produced.

Beginning at scratch, three years ago, Hwalien today has 40,000 serious-minded, convinced Catholics, nigh 50% of the aborigines in our territory. And what of the other 50%? I am convinced that I am neither vain nor presumptuous in stating that the other 50% could ALL be won by us, and that in less time than it took for the first 50%, IF we only had the personnel, and the means to support that personnel.

Who knows but that we may still succeed in gaining all, despite our lack of means. It is God's work. The past three years prove that much, with the help of God, can be accomplished by a few. Confidence, confidence in God alone, is our watchword. Is it not from His hands that we have received our sublime vocation? Is it not He, Who, having wished us to be here in Hwalien, wishes to make use of us? *Et qui dedit velle, det quoque perficere.*

Today the field of knowledge has grown enormously; and the priest, especially the one destined to represent the knowledge of the Church, ought to possess a broad, scientific, philosophical, and theological culture. A broad culture; but even more a profound and solid one. A mind open to progress; but a judgement well formed and sure, capable of distinguishing real gold from fool's gold, true progress from false progress, without compromising in any way the principles and the sound doctrine of the Church.

Pope Pius XII, Brazilian Pontifical College, February 1956.

Catechetical Aids

THE Salesian Fathers have made many contributions in the line of books, etc., to assist priest and catechist in the work of instruction. A letter to the Salesian Fathers, Tang King Po Trade School, Mission Road, Kowloon, Hongkong will obtain for you detailed information as to prices, very reasonable, also what is available in the line of books, film strips and religious articles. Recently, two Maryknoll Fathers were asked by Mission Bulletin to test two of the Salesian products under actual mission conditions. Below, we print their reports.

Catechetical Series

THE Salesian Father, M. Coerezza, has given us another welcome means of teaching catechism to children. Father Coerezza's Catechetical Series, "God and Man," "Christ Our Redeemer," "The Words of Jesus," "The Blessed Eucharist" and the "Mother of God," present the chief doctrines of our faith, and the important events in the life of Our Lord and His Blessed Mother in colored, pictorial form which immediately catch the eye, excite the imagination and aid the child in remembering the lessons portrayed. On opening each page of these exciting books a kind of stage is set up on which the doctrinal or gospel scene comes to life. At one glance the child is able to grasp the setting of the scene, with its meaning and lesson, all of which is entirely artistic and conducive to piety. Beneath each portrayal of doctrine is printed in simple and clear language the lesson to be learned.

We have used these Catechetical Series successfully with the refugee children and uneducated women of our area in Chaiwan, Hongkong. The children, especially, have found them exciting, easy to follow, and equally easy to understand. The intense look of interest, the wide eyes and pointing of fingers all testify to the successful manner in which Father Coerezza's Series can capture the imagination and hold the interest of these youngsters. It is interesting to note that these Catechetical Series are now printed in seven languages, namely, English, Chinese, French, Italian, Portuguese; Spanish and Vietnamese.

S. Edmonds, M.M.

Film Strips

MANY aids to the catechist and teacher of Doctrine have been produced by the Salesian Fathers in every land and language where they have their Institutes of learning. The latest project, in this part of the world, for young Chinese learners of Doctrine are the series of film-strips, in color, depicting the first four lessons of the Catechism.

These first four lessons of the Catechism are presented by way of simple but outstanding examples. The subject matter of each picture is clear and the point raised is distinct. Frequent repetition of the previous lessons and their examples maintain a continuity in the mind of the child audience and serve to imbed a lesson in their memories.

A clear explanation of each picture comes with the film-strip. This includes occasional questions. The explanation is necessary for the child's complete understanding of the subject matter. The text is excellent and the catechist could do no better than to use it when he exhibits the film-strip.

We have used these first four lessons, both the film-strips and the explanation, before three different types of audience. The groups included one of catechists, another of legionaires of Mary and the third of the Knights of the Blessed Sacrament, about eighty boys between the ages of ten and fourteen.

The reactions of each group necessarily reflected their point of view. The catechists and legionaires, who teach Doctrine, welcomed the clarity of the lessons and the easily understood examples shown on the screen. The Knights of the Blessed Sacrament showed their appreciation by clamoring for more and also by imitating the little lessons in behavior that have been included in the strips.

There are some small faults in this series of film-strips that could be corrected. But, taken as a whole, they will be a definite aid to the teacher and the child audience will have a real interest in them.

H. Trube, M.M.

Catechetical Charts

Many missioners have bewailed the fact that large catechetical wall charts, formerly obtainable in Shanghai, are no longer available. One missioner, Fr. W. Knotek, M.M., told us how he solved this difficulty in Taiwan. Borrowing a Baloptican projector, the type that projects opaque material, he projected appropriate pictures on to a large sheet of paper or white cloth, about four feet square. Native artists then sketched the projected image on that same sheet of paper or cloth. After the main outline was completed, the projector was shut off and the artist finished the picture in color, the end product being a greatly magnified reproduction of the original picture. If the original picture was black and white, the reproduction was nevertheless done in color. After the appropriate Chinese text had been added in the area alloted for this the paper or cloth was mounted on plywood thus giving it solidity. The final step was a coat of clear lacquer. Thus, an almost indestructible catechism chart was produced, a chart that is used over and over without wear or tear.

The cost of producing such charts will vary according to the locality. In Taiwan, though the price was not low it was still within the reach of the missioner.

Missioners in other parts of the Orient can adapt this ingenious idea to their own needs, using pictures that have a local flavor thus more easily drawing the attention of those who see the pictures. Even in jungle areas there are local people with artistic ability which may be utilized. Perhaps the pictures produced might not rank as works of art but they would be in accord with local preferences. Doctrinal pictures portrayed in a style they readily recognize will have a greater appeal to the people, ensuring a swifter, a deeper grasp of the particular point of doctrine being emphasized.

Ingenuity is able to surmount obstacles. Photographs, magazine illustrations, post-cards and many other items are a gold mine which we have not developed. Our use of European or American pictures too often hampers our efforts to instruct. It would be far better to use pictures that are typical of the country in which we work.

Finally, let us not hide our light under a bushel. Make known to other missioners what we have done in the line of visual education. The sharing of ideas is a serious need in the apostolate.

In The Ketapang Jungle

— *Canisius Pynappels, C.P.* —

THROUGHOUT Indonesia this has been a year of 10th anniversary celebrations. Our Prefecture of Ketapang, in a modest way, is also celebrating the 10th anniversary of the arrival of the first three Dutch Passionists who were to take over this corner of the extensive Vicariate of Pontianak. Ketapang Prefecture, larger in area than the entire Netherlands, is located in the southwest corner of Kalimantan Barat. The sparse population, 120,000, comprises Malays, Chinese and Dayas. Ketapang city has 20,000 people.

For a long time, this remote corner received little attention. It was only a few years prior to World War II that a minor government post was established at Ketapang. Today, it is the headquarters of an Assistant Resident.

The Beginning. Mission work among the Dayas actually began with the arrival of Chinese Catholic merchants who brought their religion as well as their wares. The first missionary to visit the area was a Dutch Capuchin, who, in 1917, while on an official tour from Pontianak, managed to penetrate the Ketapang district in spite of incredible difficulties. Some twenty years slipped by before the first mission station was opened but before long the Japanese invasion drove all the missionaries into a concentration camp. Mission work came to a complete standstill till the return of peace. After the war, Ketapang was separated from the Capuchin-staffed Vicariate of Pontianak, the new mission being entrusted to Dutch Passionists. The three Passionists of 10 years ago have increased to 16 priests and one lay-brother; the number would be greater were it not for visa difficulties. Eight Augustinian Sisters, Heemstede, Netherlands, are working in the Prefecture. These Sisters have already received several Daya recruits into their community.

To the missionary the future is what matters. We are happy to say that the prospect for the Prefecture of Ketapang is indeed bright; nay, the prospect is more than bright, it is extremely favorable. Ten years' growth, starting from almost nothing, shows today 6 main mission stations and 30 outstations, with 17 churches and chapels. There are 14 elementary schools with 1148 pupils, a Trade School and a School of Domestic Science, with a total of 33 students. There is also a Chinese Middle School with 23 students. Eight boarding schools care for 93 boarders, 29 teachers and 21 catechists are employed by the mission. Statistics of July 1, 1956 show a Catholic population of 3,171 as against less than 300 in 1946. There are 4,751 catechumens under instruction while 1,499 children attend catechism classes. Baptisms during 1955 were 877.

Missionaries Afoot. Life in the Ketapang Prefecture is for the missioner a life of foot slogging. There are six mission stations with church, rectory and school, which serve as the residential centers for the missioners. At least two priests are assigned to each of these centers. One remains at the center while the other makes the rounds of the surrounding kampongs, or settle-

ments. These kampongs, usually along the river, are in small clearings that have been hacked out of the jungle. The average mission tour requires two or three weeks. When covering the more distant outposts the tour may take up to two months. On returning to the center the missioner remains there about one week before starting another round of the out-stations and kampongs. This week enables him to recuperate his spent physical strength and also gives much needed opportunity for spiritual refreshment while planning the details of the next mission tour. Renewed in spirit and body the missioner then sets out for another round of visits.

These mission tours are made mostly on foot or by native boat, the proa. Neither method is easy. A day's travel averages from 15 to 30 km. Travelling a dim path through dense jungle does not make for speed. When not in the jungle one is often knee deep in mud for hours on end going through swamps. After a heavy rain walking conditions are even worse as the rivers quickly flood forcing the traveller to feel his way carefully through water. When the flood water is too deep at a particular place along the path, the Daya porters quickly construct a flimsy bamboo raft, none too stable but effective for a short crossing.

Should the area visited be downstream we usually take a boat. The native boat or proa is a dugout. A tree, hollowed out by crude axes or fire, is fashioned into a boat about 30 feet in length and 4 feet in width. Pieces of bark are sometimes fastened to the sides to furnish a higher freeboard. Though the Dayas are skilled boatmen the faint-hearted traveller would do well to omit proa travel in Ketapang. The rivers have many rapids. The Dayas zigzag the proa at high speed through these rapids, flashing past jagged rocks, where one false move means disaster. The least that could happen would be loss of proa and baggage. In 1952 Fr. Raphael and Bro. Caspar were drowned in such a mishap.

In The Kampongs. The Dayas are divided into small tribes, the smaller ones three or four hundred people, the largest twelve hundred. The tribal name is that of the river along which their settlements are located. Each tribe has its own customs, and, what is of more concern to the missioner, each has its own dialect. The men-folk visit the surrounding villages and thus learn some Malay. The women, however, understand nothing but their own dialect; to them, Malay is totally unintelligible. A journey between one tribe and another must be made through jungle and swamp. The traveller must cover the distance in one day unless there happens to be a Daya rice field en route. Sometimes, one finds a family that has cleared a rice field at some distance from the others. Warm hospitality awaits the traveller there. The Daya doesn't have much, his hut is of the crudest but the welcome is of the finest. The hut is roofed with palm leaves, the walls are of tree bark and the floor is of split bamboo. A mat on the floor is the bed. Not only the comforts, even the necessities of civilization are lacking, but the gracious hospitality renders that trivial, and the fatigue of a jungle journey assures sound sleep.

Kampongs which have a small school, or at least a resident catechist, are visited more often. In such places there is always someone awaiting the missioner. When visiting these kampongs we put up at the house of the school teacher or of the catechist. Before long the people begin to gather, looking for help. The medicines we carry are in great demand; the people pay for the medicines by bringing vegetables, eggs or fruit. The missioner uses the opportunity to grow acquainted. Smoking a straw cigarette similar to theirs, he speaks kindly with the Dayas, gradually leading the conversation around to religion. Morning Mass is celebrated in the school or the home of the catechist, should such be available; otherwise, the guest

house serves as chapel. During Mass the people recite morning prayers, sing some hymns and are given an instruction by the missioner. Should there be a school, the missioner will later visit it, questioning and instructing the children as needed. Ordinarily, the missioner remains in each kampong three days before moving on to the next.

Guest House. In every kampong there is a special hut, with a few partitions and a small porch in front, which serves as guest house. Government officials, missioners, travelling Chinese traders, visiting Malays or Dayas, all are lodged in this guest house. The missioner must avail himself of this accommodation when there is no school or catechist in the kampong. The guest hut partitions are of tree bark or thin boards; more often than not the cubicle has no door. The only furniture is a few boards to serve as bed, and in one corner a few smoke-blackened stones, the kitchen stove. Toilet and bathing facilities are supplied by the river. Near most of the guest huts one finds moored a raft, with bathing shed.

Frequently, the missioner is offered hospitality in the home of the village elder, demong. The elder considers our staying in his hut a special honor given to him and is particularly pleased when we join him at meals, seated on the floor; to him this makes us real Dayas.

In kampongs that have been visited a number of times contacts are easily made; the tobacco we bring as a gift takes care of that. Visiting a kampong for the first time can be quite difficult as these people have seldom seen white men. Government officials may have come at long intervals in the past but this white man with a beard is something special! Arriving at the kampong it may seem deserted as the people have gone to their dry rice fields in the forest, sometimes two or three miles distant. However, the village elder, or one of his assistants, always remains at home to receive guests. Seeing the missioner he will shyly come forth offering some fruit. Once he learns that the visitor is friendly then he is at ease. Even though the people may be at home when the stranger arrives they will remain hidden, peeping through cracks and holes in their huts. Once they smell tobacco smoke though they come forth, one by one, bringing a present of fruit, hoping to get some of the tobacco. Should the kampong have a dialect unknown to the missioner his porters act as interpreters. Questions as to who may need medical treatment soon bring an assortment of physical ills. Pills and bandages, coupled with the precious tobacco, work magically in convincing the Dayas that we are their friends. Through the body to the soul has been a well proven method of mission endeavor down through the centuries. Nor do we forget the children and the women. We bring glittering baubles as presents, beads, marbles and pictures, all of which are given out. Before leaving the kampong we tell them we will be back again on a certain date, that we hope to see them all gathered together and that there will be more tobacco and other presents.

The People. The people are quiet, somewhat reserved at first meeting but extremely hospitable. To one that does not know them they would at first appear to be very lazy. But they are far from lazy. For instance, we do not consider a child lazy if he does not study on a holiday. By the same token, our Dayas, with their simple needs, have far more holidays than do we; their needs do not call for much work. What clothing they have is from the bark of trees, requiring neither washing nor ironing. Their crude homes, lacking furniture, offer no cleaning problems. Even the 'long house', 60 to 90 feet in length and raised about 15 feet above the ground, differs from the usual hut only in size.

Their staple food, rice, vegetables and meat, is provided by the jungle, and in the rivers there is plenty of

fish for the taking. So, what need is there for constant activity? If necessary, they work hard and steadily as may be seen between May and August when they prepare their fields. Once a suitable place in the forest is fixed upon, sometimes quite a distance from the settlement, the bushes and smaller trees are hacked away. After that they tackle the larger trees, some of these five or more feet in diameter. Their ax is a crude affair, a three inch wide piece of iron attached to a limber cane. The ax is of home manufacture. Standing on a scaffolding 12 or 15 feet high two or three men will chop away at the tree, whipping their axes back and forth all day long in the blazing heat, sweat dripping from their copper hued bodies. They continue this hard work without let-up till they have cleared the determined amount of land. Once that is finished, vacation resumes as nature will take care of the rest. The summer sun will dry out what has been cut down, then, a few months later, when all is thoroughly dry they set fire to it. The ashes of the fire serve as fertilizer. In the open spaces between felled tree trunks the rice is planted. One man uses a pointed stick to make a hole in the ground, another following right behind him places the rice in the hole. The planting period calls for considerable work, but, once that is over, vacation again resumes, to end only with the harvest when all join in harvesting the rice, stalk by stalk.

Medical Care. The Prefecture of Ketapang with its 120,000 people, Chinese, Malays and Dayas, the last scattered among the jungles and swamps, in kampongs that are difficult of access, has one medical doctor in its employ, Dr. J. Verhey, from Didam, Netherlands. Young and energetic, inspired by a real apostolic spirit, Dr. Verhey and his wife agreed to come out to this difficult, tiresome medical post. In Ketapang city, on the coast, he has charge of an 80 bed hospital and a busy policlinic, with three Augustinian Sisters and a small group of Indonesian nurses, male and female, as assistants. Some of the nurses are Dayas. At the interior town of Tumbang Titi there is another small hospital staffed by an Augustinian Sister and several nurses. The doctor manages to visit this hospital two or three times a year. At Soekedana there is still another small hospital and at Kedawangan there is a policlinic. The doctor is able to reach these two places by jeep along the coastal road. There are a few rudimentary roads into the interior. On visits to the interior the doctor's beat-up jeep makes the first part of the journey on a barge towed by motor launch. Arrived at Sandai there is a rough road extending 150 km to Tandjung via Tumbang Tiyi. However, most of the doctor's travel in the interior is on foot, journeys of several days, with porters to carry his medical supplies. The doctor visits these kampongs a few times each year but there are more remote kampongs, with resident missioner, which the doctor is able to reach only about once every three years. One may easily imagine the value of the work of this self-sacrificing doctor to our apostolate in Ketapang. Prior to his coming the Prefecture had two graduate nurses, Dutch young ladies, who gave to Ketapang as much of their time as they could. The Misses A. Karremans and D. Roovers, gave three and one half years to the service of the sick in our Prefecture. Only the expiration of their contract, when they had to return to the Netherlands, brought an end to their medical work among the Dayas. The hospital at Tumbang Titi is a monument to their stay in Indonesia.

Ketapang Prefecture is not world famous. It is only one of the many outposts of the Church, one of the countless unpublicized places where the Catholic missioner strives to extend the kingdom of Christ. The harvest is not great in numbers but it is proportionately excellent, and, the future promises to bring an ever growing increase.

Non - Christian Religion

THE thousands of tourists who annually visit Hongkong if asked to give their impression of the religious life of this thriving Colony would likely remark that they saw little evidence of non-Christian religious worship. They easily miss the customary pagan religious activity. Temples are tucked away in corners and are not too easy to reach. The burning incense sticks and candles to be seen outside so many homes and shops on the 1st and 15th of each month are not noticed by the stranger. The occasional roadside obeisance and offering of foodstuffs to the spirits is something that is seen only by chance. But, paganism is very much alive in Hongkong. The big festivals, Tin Hau, the Children's Festival, the Moon Festival, and several others during the year, bring home to one that their religious beliefs still have a strong hold on the people.

Buddhism, with quite a mixture from other religions, would seem to be predominant. Without doubt if one looked carefully enough he could find votaries of every cult in Hongkong. The sight of the pagan priests, male and female, is not unusual. A shaven head sometimes makes it difficult to distinguish whether it is a bonze or a bonzess. They seem to be prosperous enough, good indication that the temples are well patronized.

When the Chinese Reds took over the China mainland they were certain that Buddhism is only a shell, that they could easily destroy it. They have since learned that the religion has deep roots among the people, that unable to destroy it the wise policy is to use it. They have infiltrated and taken control using Buddhism and its various activities to strengthen their hold on China.

To the average Catholic in Europe or America, paganism is something unreal. Though they may read about it they find it difficult to envision people in this 20th century kneeling before graven images. To the missioner in the Orient paganism is all too real. Making comparatively few demands of its followers, while at the same time satisfying the innate hunger for religion, Buddhism and the other non-Christian religions have gathered a considerable following. To bring these people back to the God Who made them is the goal of the missions. It is a herculean task, one beyond the power of man but not beyond the power of God.

All this is a challenge to Catholicism. Christ died on Calvary for all these souls. He paid the price and He wants what He paid for with His Precious Blood. When He told the Apostles: "Go and teach all nations" He was issuing an order to all Catholics. The crowds that turn out for pagan festivals, the incense swirling through the temples, the exploding fire crackers, all are a reminder of how far we have failed in carrying out those orders of Christ. No Catholic and above all no missioner, can be easy of mind when faced by this fact. Never can we rest content so long as so many still do not know and love Christ.

Pagan priests may be seen at more elaborate funerals or memorial services. Usually, their religious activity is confined to temple precincts, reciting Buddhist prayers.

The temple is usually built in style similar to the Chinese house, though much larger and more ornate; octagonal form comes from West.

Most temples are neglected, not overly clean but this Hongkong Buddhist shrine is in good condition, thanks to its many rich devotees.

Boy bonze is regarded as having special gift for divination; temple advertises this fact. The shaven head is customary for all bonzes.

Bonzes reciting prayers in temple. The words and meaning of the prayers, handed down thru centuries, are often unintelligible to them.

Decorative arch erected at the entrance of a Hongkong stadium for the 1956 Buddhist rites for the dead, services that lasted one week.

Many 'gods' the god of war for example, are actual personages of ancient China raised to this status by the emperor they served well.

Idol found in small wayside shrine, Aberdeen fishing village, Hongkong. Crude paper doll is pasted to wall in thanksgiving for child.

Special steamed buns offered to a temple god on his festival. After leaving the buns lie a while on the altar the devotee eats them.

The annual temple festival for children is a big day for the little ones. Special finery is worn when visiting temple to ensure luck.

This mother carries to the temple customary offering of incense sticks and flowers praying for a happy future for her little girl.

Pedlars have a busy day selling amulets and charms which are to be worn by the children. Good luck charms sold at temples are prized.

Thousands of joss sticks are burned in honor of the temple god on a festival day. Smoking a cigarette during devotions is permissible.

Missionary Problems in Central India

THE Most Rev. Eugene D'Souza, Archbishop of Nagpur gives full historical development on the report of the Christian Missionaries Activities Committee. The report was published on July 14, 1956, and it recommended the withdrawal of those Missionaries whose primary object is "Proselytization." Archbishop D'Souza says: "Time was when we were sitting on the crest of a wave. There was reason for this complacency on our part. Our missionary work was progressing according to plan and the future held out great promise. Of late, however, events of a disconcerting nature have taken place in almost quick succession and have left the whole Christian community in the country bewildered.

"The storm started a few years ago. Dr. K. N. Katju, at that time the Home Minister, made the startling statement on the floor of Parliament accusing missionaries of being, 'agents of the imperialist governments which they represent in this country.' There was a strong anti-Christian propaganda all over the country which was let loose in the secular press. We protested against this absolutely unfair and sweeping allegation against foreign missionaries who but lately had been applauded in glowing terms by no less a person than our revered Prime Minister, Pandit Nehru. Our protests, however, fell on deaf ears. Anti-Christian elements were vigorously at work, straining every nerve and leaving no stone unturned in their attempt to undermine the influence of the Christian missionaries and check the progress of the Catholic Church.

"Ours is a new-born freedom in India and somehow this nationalism has come to regard the Catholic Church as a threat to the country's security and progress. Almost overnight Christian missionaries found themselves under a cloud; all around them there was a rising tide of suspicion and antagonism. It was the Madhya Pradesh Government that gave the lead in the frontal attack on Christianity. On April 14, 1954 the Government appointed the Christian Missionary Activities' Enquiry Committee to investigate into missionary work in the State of Madhya Pradesh. The committee consisted of 5 Hindus, some of them well-known for their anti-Christian bias; the only Christian on the committee was a Jacobite from South India who doubts even such a fundamental doctrine as the Divinity of Christ. Christians resented and protested against the unbalanced panel of the Enquiry Committee.

"With the official sanction of the Government, however, the Committee started on its inquiry. According to communiques from the Government released on April 14, 1954, 'reports had been received that missionaries were indulging in extra-religious activities besides resorting to force and fraud in their attempts at converting the poor and illiterate tribes.' From the beginning the Enquiry Committee made it clear that no legal counsel would be allowed the 'accused,' and witnesses who came up before the Committee to give evidence would not be put under oath nor would they be subjected to cross-examination. Here was surely a strange procedure for a Committee that had been entrusted with the task of conducting a judicial inquiry.

"According to the Government communique of April 14, 1954, the Enquiry Committee was set up because the Government, so it was alleged, had received several reports from many parts of the State. What is very strange is the fact that up to date we have not the slightest indication of what these reports are, even though on several occasions I contacted both the Government and the Enquiry Committee. The Enquiry Committee toured the districts of the State of Madhya

Pradesh making investigation and seeking evidence. Since the atmosphere was so charged with anti-Christian prejudice, people were not lacking who gave in reports against the Christian missionaries. The vilest and the most fantastic statements were made on the platform of the Enquiry Committee charging missionaries with fraud, deceit, subversiveness and even immorality. It was a sing-song tale that one heard often repeated, for everyone knew that anyone brought up as a witness could say anything with impunity, since there was no provision for cross-examination and no oath was required.

"As all protests and representations were of no avail, the only avenue open was a recourse to law. A Court Order was filed by the president of one of the leading Catholic Associations in the State appealing against this open injustice to the Christian community. The grounds for the appeal may be reduced to the following: 1— That the appointment of the Committee was unwarranted and outside the power of the Indian Constitution; 2 — that the Committee had made itself liable to disqualification because of the prejudiced mode of inquiry it had adopted and still more because some of its members (the chairman included) had made public statements against the missionaries, thereby prejudging the issue.

"This Court Order was filed in the High Court of Nagpur (the capital of Madhya Pradesh) on July 8, 1955. It was not till April 12, 1956 that the Honorable High Court gave its verdict. While holding up the validity of the appointment of the Enquiry Committee the Court passed severe censures against the Committee for the biased way in which it was conducting its inquiry contrary to all the principles of natural justice. Mr. G. X. Francis, the petitioner in this Writ Petition, has further gone up in appeal to the Supreme Court of India on the grounds that this judgement is vitiated and incomplete. Apart from all other considerations the prejudiced mode of inquiry adopted by the Committee should alone have been sufficient reason to suppress the Committee. This appeal to the Supreme Court was filed July 11, 1956.

"Hardly three days later, on July 14, 1956, the Government of Madhya Pradesh published the Report of Niyogi Enquiry Committee. As was expected the report is a collection of sweeping allegations against the Christian missionaries. Besides accusing missionaries of effecting conversions by force, fraud and monetary inducements the Report lays at the door of the missionaries the serious charge of being engaged in a world-wide conspiracy to establish a Christian Kingdom in India for the sole purpose of subverting the interests and jeopardising the progress of the country. Christian missionaries are further indicted for being in an unholy alliance with America in a diabolical attempt to combat and crush Communism.

"How the Enquiry Committee arrived at these conclusions it is difficult to say. 'Dato non concesso' that missionaries are in an unholy alliance, as is being alleged, since when, may we ask, has combatting Communism become an anti-national activity? The charge that conversion means subversion is a serious one, but it has yet to be proved. All the Committee has done is to make allegations of a general nature and with one sweep of the brush it has not hesitated to blacken all missionaries working in the country.

"The Report of the Enquiry Committee has come as a rude shock to all. Every day brings news of protests and representations from all quarters. In the providence of God the publication of the Report of the Christian Missionary Activities' Enquiry Committee has served one useful purpose: it has awakened the faithful to the serious danger that faces the Church in India. With the dawn of independence there has been an upsurge of religious fanaticism. The orthodox Hindu seems alarmed at the growing strength and progress of the Church. He regards the Church as the greatest enemy of the Hindu religion. Hence the recent outbursts against the Church. The attack on the foreign missionary is but a cloak for a deep-seated attack on Christianity itself." (Fides, Aug. 25, 1956)

Communist Policy

Several Problems Concerning Religion

— By Wen Ch'ing —

(Chung Kuo Ch'ing Nien 'China Youth,' Issue 14, Peking, July 16, 1955)

After we published an article, entitled "A Brief Treatise on the Question of Religion", in Issue No. 3, 1955 of this magazine, we have received many letters from our readers, raising further questions on religion. We answer below the salient points raised by our readers.

Freedom of Religion. Some readers ask: Religion is idealistic and unscientific. Now that the people's democratic revolution has already won its victory, why do we still allow religion to exist? Others consider it right to protect freedom of religion, but ask why it is necessary to protect it in the future.

This point has been basically dealt with in our article, "A Brief Treatise on the Question of Religion," but the following points demand further explanation:

First, religion is a matter concerning the faith of the masses. That shows the mass character of religion. Since the masses (many or the majority of religious followers are laboring people) believe in the faith and wish to hold religious rites according to their religious sentiments, habits and faiths and live a religious life, how could a government representing the interests and demands of the masses neglect such desire and demand of the masses? We must, therefore, respect the religious belief of the masses (whether such belief is correct or not is another question) and protect the freedom of religion. So long as there are religious followers, as long will protection be given them by the government, both at present and in the future.

Religion finds its origin in the primitive society and owes its existence and development to deep-rooted social factors, and as long as such factors remain, religion will exist. These factors lie in the existence of class. Lenin thus explained rather clearly the origin of religion of the capitalist society: "In the present capitalist nations, the origin of religion emanates mainly from social factors. Under the blind influence of capitalism, the laboring people live under oppression and are constantly suffering from distresses which are far more serious than those brought by incidents, war or earthquake; they remain helpless, finding no alternative but bow to such blind influence. This is where religion grows in the capitalist society." Therefore, if the social factors of religion are to be removed, we must eliminate the capitalist system and we must do away with class. Lenin also said, "Any educational books would fail to persuade the masses, oppressed by the capitalist labor system and manipulated by the ruthless destructive influence of capitalism, to give up their spiritual faith. Only when the masses themselves learn to get closely united and tightly organized and sytematically battle against such social factors and against the capitalist rule, will it be possible for them to give up their religious ideas." When religious ideas are gradually eliminated and nobody believes in religion any longer, will it

be still necessary to protect freedom of religion? Of course, it will be no longer necessary.

Second, religion is a form of social ideology. When we say that religion is idealistic and unscientific, we refer to the nature and role of such social ideology. It is a matter of ideological concept and not the reactionary force in politics in general (the imperialists using religion for carrying out aggression and the counter-revolutionaries perpetrating subversive activities under the mantle of religion is another question.) Stalin stated: "Religion is prejudiced against science and it should be realized that any religion stands against science." Religious faith is a question of ideological concept and the religious belief, habits and sentiments of the masses are deep-rooted. The change of social ideology cannot be effected by the subjective desire of anyone. Such a change can only be brought about by first changing the material foundation on which such social ideology depends for existence. And then the change of social ideology often lags behind the change of material foundation. People can break any idol but cannot wash "divinity" off the brain of the religious followers. The ideological problem cannot be solved by any administrative means or restrictive measures. It must be done through persuasion and education as well as self-consciousness. For this reason, constant wide propaganda and the dissemination of scientific knowledge of natural science and social sciences should be the principal methods employed to solve the problem. Lenin stated: "Socialism employs science to fight the mysticism of religion, seeks to rally the workers to struggle for a happy and realistic life and divert them from believing in the life of the paradise in heaven." He again stated: "We demand that churches be completely separated from the state, because we can then use the ideological weapon, namely, our books and voice, to struggle against the mysticism of religion."

Third, to liberate themselves, the laboring people must get united, or, putting it more concisely, all laboring people should get united, whether they believe in religion or any type of religion or not, so that they can free themselves from the capitalist system and build a Socialist society. Capitalism and the reactionary ruling class discriminate religious worshippers and non-religious worshippers, in an attempt to split the unity of the laboring people and sabotage the liberation struggle of the people. We should expose and shatter such intrigues of the enemy and call upon the laboring people (no matter what their belief is) to unite together in the struggle for the common aim — liberation of the laboring people. Just as Lenin stated, "The unity of the oppressed class in carrying out the genuine revolutionary struggle for the creation of a paradise on earth is even more important, it seems to us, than the unaniminity of opinions of the proletarian class about the paradise in heaven." Citing a concrete instance to explain this problem, Lenin also stated: "Suppose the proletarian class in a certain locality or certain industrial department is divided into two groups, one of which comprises backward workers who mix with the peasants and keep in contact with rural villages, still believe in God and often go to church to pray or directly are influenced by a local clergyman (for instance, a priest who has organized a trade union of Christian workers), and suppose the economic crisis of that locality has caused the outbreak of a strike. Under such circumstances, atheistic propaganda would be unwarranted and even harmful. Because under the present Socialist environments, the struggle carried out by the working class for their common interests would absorb the Christian workers into the Socialist movement and lead them to support atheism. And this would be a hundred times more effective than the mere publicity on atheism. The Marxists should now give the success or failure of the strike movement primary consideration and resolutely divide the workers participating in this movement into atheists and Christians." We

must bear closely in our mind these instructions of Lenin. It should be realized that if we do not respect the spiritual faith of the laboring masses, we are likely to draw a line of distinction in religious faith among the workers and thus fail to unite them all. It is, therefore, only by carrying out the policy of freedom of religion and protecting such that we can rally religious and non-religious people around in the struggle for the common interests of the laboring class. In the course of our Socialist construction and Socialist transformation and in the current struggle for the annihilation of the Chiang Kai-shek traitorous gang, for the liberation of Taiwan and for the opposition to U.S. aggression to safeguard world peace, the people of the whole country must get united, no matter what their religion is and whether they believe in religion or not. Although the Communists and the religious followers have entirely different world outlooks, they can nevertheless unite with one another. The unity of the laboring people in the Soviet Union, China and the People's Democracies has lent support to this point. Premier Chou En-lai, in his speech at the Afro-Asian Conference in Bandung, explained clearly that China's internal unity is not at all hampered by the various kinds of religion that exist in this land.

Faith of Individuals. Some readers ask: What shall we do if a religious follower no longer believes in religion? Others ask: Since we do not believe in religion, what shall we do when the preachers approach us?

According to the principle of freedom of religion, one is free to believe or not believe in religion. It is entirely up to oneself if he believes in religion today and gives up his belief tomorrow, or believes in this religion today and another religion tomorrow, and nobody can force or despise him. This can be regarded as genuine freedom of religion. The Chinese proverb, "Believe or not, it's up to you," is fully applicable here. To a religious follower or a non-religious worshipper we should adopt this attitude. A non-religious worshipper should respect a religious follower and vice versa; one religion should respect the other; those of the same religion but of different denominations or sects should also have mutual respect for each other; if a religious follower should choose to give up his belief, he should be respected and must not be forced in any way to change his decision. In fact, the question of belief can never be solved by any forceful measure.

Religion and Superstition. Some readers ask if there is any difference between religion and superstition.

Superstition has its rather early origin. When the primitive society developed to a certain stage, superstition began. The primitive form of religion up to the present still retains, in a large measure, its form of superstition. Although superstition varies in its outward appearance, the substance is entirely the same, because all superstition is built on the people's wrong concept about the universe and on their belief in the existence of a supernatural power. Religion and superstition are not different in substance. People often put it "religious superstition," because all religious followers believe in the super-natural power and this is superstition, without which they have no religious belief. Many religious followers often regard their belief as "true faith," would not admit it as superstition and consider the superstition of the masses in general as superstition, but actually there is no difference at all between them.

Although religion is also superstition, we cannot treat all superstitions as religion. In this respect, there is a certain difference between religion and superstition. Each kind of religion has its particular faith (faith in a certain "God," "Lord," "divinity") and its particular principles, creed, system; organization; rites, habits; place of activities (such as church and monastery), disciples ..... Followers of one religion must observe the religious system of that particular religion and

go through certain procedures and formalities (such as baptizing) before they can become a follower of a denomination or sect of that religion. All followers of one religion have a belief which is "hostile" to that of other religions and often attack them as "heresy." Superstition is different. For instance, the old women burn incense and worship Buddha, the sick pray to heaven and take to oracle, the farmers pray for rain at the time of drought ..... All this is superstition, but we cannot call all this religion and the worshippers the religious followers. The monks and nuns are worshippers of Buddha and they perform their rites in their respective monasteries. But those going there to burn incense and worship Buddha are not necessarily Buddhists; their acts merely represent a kind of superstition.

Patriotic Movement. Some readers ask: The religious concept is to believe in divinity and fate. What ideological concept makes the religious followers take part in the patriotic movement?

Ideology is reflection of the true. Living in society, man is influenced by the social environments and realities. Life of human beings is many-sided and the thought of human beings is rather complex. A religious follower is not all influenced just by religious ideas alone and no other ideologies. Generally speaking, a faithful religious follower is more deeply influenced by religious ideas than by other ideologies. Since the liberation, the various important political movements, the stupendous tasks of construction, the development made in the economic and cultural fields, the improvement in the life of the people, the progress of society ... and, in short, the realities seen in New China's rapid progress and development as have never before been witnessed in history, have all exerted a tremendous influence on the entire people, including the broad religious worshippers whose political consciousness has been raised and patriotism heightened. They have taken an active part in the various patriotic movements and tasks of national construction as well as the peace movement. During the past several years, the religious followers throughout the country have done much in this respect. This is a gratifying fact. In the future, even greater efforts should be exerted in this direction. The religious followers participate in the various movements, mainly because they have been influenced by true life. In the course of the struggles in which they participate, they will gradually recognize the strength of the masses and they will gradually believe that faith in and reliance upon such strength will win victories. It is true that they believe in fate but the fact is that they often do not entirely look at the true life from the viewpoint of "fate." The demands of material life and the experience in realities make them act, in their daily life, in no different manner than the non-religious worshippers. When a religious worshipper gets sick, he should, from the religious viewpoint, "pray" and count on "divinity" for cure. But his practical experience teaches him that he should see doctors to seek medical treatment. Here he often acts against religious principles by seeking doctor's advice rather than depend on "divinity." We must not underestimate the influence that religious ideas and prejudices have on the religious followers and we must not consider it too simple and mechanical. Moreover, we should understand that all concepts, including religious idea, may change in the course of time.

Certain persons, either Catholic or close to Cathol cism, are beginning to be persuaded that there is a kind of "inevitability" about communism, arriving at the conclusion that from the moment "communist reality" becomes inevitable, one must compromise with it, seek points of possible contact and form the basis for "coexistence" . . . Such persons forget that truth cannot be twisted to compromise with untruth; they are gullible and a stranger to humanity, which lives and cries and struggles in sorrow.

(Osservatore Romano, March 1956)

NOTES AND INFORMATION

1. Student Congress at Bandung

BANDUNG, 6/16/56 (AIF) — The Congress of Asian and African Students, representing 26 nations, held at Bandung, closed on the 7th of June. The Promoters of the Congress were a group of people with Communistic leanings. The International Committee was made up almost entirely of Communists. The Indonesian National Committee was half Communist. The organizers invited mainly very progressive Communists. No list was published, but objections were raised by many countries and they succeeded in having some changes made.

The delegations from Africa leaned to the left; the greater majority of the delegates travelled to Indonesia by way of Moscow and Peking. Three of the four Indian delegates were Communists. From Burma only Communist students attended the Congress, since the Government refused permission to other students to participate in a conference so completely communistic. Apart from the Philippine group, there were only four Catholic delegates: one from North Korea, two from Ceylon, and one from the Cameroons, who was a member of the International Students Union known to be a rather communistic organisation. Unfortunately, during the discussions held at the gathering, these Catholics remained neutral.

On the arrival of some of the delegates difficulties arose which retarded the opening of the Congress: the Philippines refused to recognize the right of many of the delegates to participate in the debates. It was a known fact that among the Communist delegates some were not students, and others represented countries other than their own, and were not studying in the University they pretended to represent. A committee was formed to examine the credentials of the delegates, but the members proved to be "very red," with the result that the Philippines refused to accept their decisions and finally withdrew from the Congress. Of the 26 nations represented, 13 were pro-Communist, 6 anti-Communist, and 7 neutral.

The Indonesian National Committee proposed that the Congress avoid political problems:— a proposal that was practically impossible to follow out. The Philippines on the other hand opposed domination by the Communist groups and made their dislike of the Communists very clear. On the last day of the Congress some resolutions were drawn up, calling on the nations to collaborate closely with each other, and to fight together against colonialism.

The following 26 countries were represented at the Congress: Afghanistan, South-west Africa, Algeria, Burma, Cameroons, Ceylon, China, North Korea, Egypt, India, Indonesia, Iran, Japan, Jordan, Laos, Lebanon, Madagascar, Malaya, Morocco, Pakistan, Sudan, Syria, Togo, Tunis, Northern Vietnam (The Philippines had withdrawn at the beginning of the Congress).

2. - 14 Million Allocated To Missions

ROME. May 8 (NC)—A record total of more than 14 million dollars was allocated to the missions last year through the Sacred Congregation for the Propagation of the Faith, it was reported here. The national directors of the Pontifical Societies for the Propagation of the Faith were told at their annual meeting that despite the new high, the amount was only about one-third of the total required to fill 437 requests designated as "urgent."

Archbishop Leone Nigris, secretary general of the superior general council of Societies for the Propagation of the Faith, told the national directors that there has been a remarkable increase in mission offerings throughout the world. But mission needs have increased in even greater proportion. The United States boosted its donations by $897,180 last year. Among other increases were: Germany, $168,-745; France $111,425; Spain $76,100 and Italy, $39,370. Canada, Ireland, Mexico and Brazil each increased their contributions by between $10,000 and $20,000.

His Eminence Pietro Cardinal Fumasoni Biondi, Prefect of the Sacred Congregation for the Propagation of the Faith, stressed in an address to the national directors the need for increased efforts. Two-thirds of the world's population "still does not know Christ". He called it urgently important that native priests be multiplied, especially in several vast territories where it is becoming increasingly difficult for foreign missionaries to do their work "If the door is closed to the missionary, the door must indeed be opened to the native clergy."

3. - 10 Commandments Subway Ad

NEW YORK, (NC) — An advertisement listing the Ten Commandments has appeared among the New York subway ads plugging chewing gum, shaving soap and the like. The advertisement was placed by Miss Adelaide O'Mara, stenographer, who has been riding the subways for 32 years. She saved the $400 necessary to pay for the 1,500 cards to appear for one month. Part of the money was a bonus received from her employer two years ago. "It's something I always wanted to do," Miss O'Mara said. "I thought it might do some good. I've heard that sometimes a small thing can change a world." She said her action was not sponsored by the Church or any Church organization, that it was something done on her own, that she hoped other people would get the idea and that cards listing the Ten Commandments would be a permanent feature among the subway ads.

4. Book on Missiology

ROME, 7/21/56 (AIF)—Desclee De Brouwer Publishing House, is coming out with a valuable book for those who are interested in the missionary apostolate.* This book contains a series of mission studies selected from the writings of Father Pierre Charles, S.J. (deceased Nov. 2, 1954). For a quarter of century, Father Charles devoted his theological talents to the new science of Missiology. Father Masson, S.J., an associate of Father Charles, is the editor of the book.

The first part of the book, treating of missiology in general, (p. 15 to 262), gives forceful arguments on the purpose of missions; method of adaptation; native clergy, and help from Christian lands. The book opens with the important chapter: "The Planting of the Church". Father Charles is the one who said "That country is mission territory where the visible church is absent; it is the duty of the missioners to see to it that the Church is established and remains permanent where it is not visible."

* Pierre Charles, S.J. Etudes Missiologiques, 434 p.; 1956, 200 Fr. B.

5. "Convert Makers"

PONTIAC, MICH. (NC)—Since 1944 some 4,050 lay workers have been trained as "convert makers" by priest advisers of the Convert Makers of America. This year one group of 30 lay workers was responsible for conversion of 292 persons. In its 12-year history CMOA has distributed hundreds of thousands of pamphlets on the Catholic religion. Since 1946 more than 450,000 copies of CMOA's pamphlet "A Simple Explanation of the Catholic Mass for Non-Catholic Visitors," have been distributed.

6. "Revival" in Store

CINCINNATI, (NC) — This city's first "Gospel Week" revival under Catholic sponsorship brought the message of the Church to many new residents of an old Cincinnati parish. Priests of St. Paul's parish rented an unused store and for a week conducted a revival which featured hymn singing, preaching and religious movies. The idea for the revival came when Rev. Lawrence J. Ziegler, assistant at St. Paul's, read in the magazine Glenmary Challenge, an account of tent meetings which Glenmary Missioners conduct in the South.

The priests of St. Paul's decided that a small store-front mission in the neighborhood would draw more interest than the parish's big church from the southern people who have recently moved into the 100-year-old parish. A large sign, "Christ Saves Tonight," was placed on the door of the mission, and announcement posters went into the windows of stores in the neighborhood. More than 2,000 handbills announcing "Gospel Week" were distributed throughout the parish. Along with the invitation to attend went the assurance that "positively no baptisms and no testimonies will be asked."

Members of the St. Paul's Legion of Mary unit extended personal invitations to as many families as they could reach. Opening night of the revival found only a few adults and about 25 children inside, but many more stood outside and peered through the widnow to see what was going on. The crowd grew as the week went on, until there were about 50 taking part toward the end of the week. After movies and singing, a priest would preach for about half an hour. Slides, sketches and movies were used to illustrate the sermons. There was more singing until closing time, 9 p.m., when the priests led the people in prayers of faith, hope, love and contrition. What the actual results were the priests would not attempt to say. However, they are planning to have another "Gospel Week" next year. A bigger one.

7. Need To Evangelize Cities

LOUVAIN, Aug. 30 (NC) — The necessity of evangelizing great numbers of people living in the large cities of the world was stressed by speakers at the 26th Missiology Week here. Meetings, held at the Catholic University of Louvain, were based on the theme, "The Missions and the Big Cities." Father Joseph Masson, S.J., secretary of the conference, gave an historical survey of the evangelization of the cities. He stressed the basic importance of large cities and stated that all revolutions have started in the cities. Therefore many priests must turn their eyes to the cities as scenes of their labors.

Marguerite Fievez, general secretary of the International Young Christian Workers, cited Rio de Janeiro, Brazil, as a city where many more religious opportunities were needed for the working classes. "This city of a young continent, full of physical, social and political contrasts, lacks priests. Enormous material and moral problems arise in this city. These problems are aggravated because it is so difficult to reach the population, which is always on the move. The religious situation of the workers here is tragic. While, in general, religious duties are fulfilled by 10 or 15 per cent of the population, among young working people the figure is between two and five per cent." Miss Fievez said that groups of lay people were needed to assist priests in their work and that the YCW had been one means of gaining more contacts with the working classes.

Father Joseph Roggendorf, S.J., outlined the needs of Tokyo, Japan, the third largest city in the world. "The ever-growing westernization of city life in Tokyo is striking. Under the influence of very intensive propaganda, the birth rate there fell from 34 to 19 per thousand. Although Catholics number only one out of every 300 people in the city, the Church has a greater influence than the figures would suggest. This influence could be much greater if more schools, especially high schools for boys, more modern hospitals and social centers were built."

The case of Buenos Aires, Argentina, was cited by Father Amate, who made an urgent appeal for more apostles in South America. Although there has been some improvement in the ratio of priests to laity in that city, there is still need for many more priests. He explained that in 1938 the average number of inhabitants to a parish was some 48,000. The large size of the urban parishes was caused by the influx of foreign immigrants. The average number of ordinations in Buenos Aires — 12 a year in an archdiocese which has about 3,000,000 Catholics — is small. There is great need for trained catechists and more priests.

Sister Francoise, an Ursuline missionary in Indonesia, said that many additional Catholic teachers are required in that country. The lack of Catholic teachers is so great that many Catholic schools have to be staffed in part by non-Catholic teachers.

8. Call To Action

NOT for the first time, a parish newsletter has been given top-of-column headings in the London papers. Archdeacon Treacy of Halifax has stirred attention by his prediction that Britain may well be a Roman Catholic country by the end of the next half-century and the Anglican Church will no longer be the established Church! By 2,000 A.D. he fears a nation then predominantly Roman Catholic will have taken steps to change the constitution of the country. The Archdeacon believes that the Roman Church stakes its hopes of success on "a mathematical certainty." He alleges that it bases its policy on an inflexible marriage policy, a discipline

which refuses permission for birth control, a full use of church schools to ground young people in the faith, and an advertising campaign.

The Archdeacon acknowledged that the Roman Church had a perfect right to make its own rules, but "we Anglicans ought to be alive as to where it is leading. The future of the Church of England is not guaranteed by Divine authority" ..... He declared that the Anglican Church had failed to produce a quality of loyalty to their Church which would stand up to pressure, and unless conditions were mended they would lose their position and opportunities. (SOUTH CHINA MORNING POST, 9/13/56.)

9. Vatican Modernizes Rules

VATICAN CITY, Aug. 2, (NC) — A new decree issued by the Sacred Congregation of the Affairs of Religious modernizes the rules governing nuns in pontifical cloisters, those who are under the direct supervision of the Holy See. A major aspect of the decree is "papal minor seclusion", which permits outside apostolic works to be entrusted to a part of the congregation of a cloistered convent. Outside activities now considered compatible with the contemplative life are the teaching of catechism, religious instruction, education of children, their preparation for First Communion and similar works. Cloistered nuns are also permitted to leave their convent for the following reasons: air raids, requisition of convents by military or civil authorities, economic reasons of major importance, apostolic work and voting.

The decree, dated March 25, 1956, was published in Acta Apostolicae Sedis. It complements the apostolic constitution "Sponsa Christi" issued on December 1, 1950. Under that constitution cloisters were defined as being either major or minor pontifical ones. The new decree abrogates this distinction. Henceforth only those convents that observe "papal enclosure" will be regarded as cloistered. This means that permission to enter or leave them must be obtained from the Holy See, except for emergencies such as grave illness. Excommunication is the penalty for violation of seclusion. Previously, in minor pontifical cloisters, sometimes called ecclesiastic ones, the local bishop had authority over the rules regarding enclosure. Under the regulations laid down by "Sponsa Christi," minor cloisters were classified as those retaining all the essential features of the ancient cloister, but in which a notable part of the personnel is allowed to engage within the convent in some ministry with external persons. Pontifical cloisters are those in which the nuns make solemn vows, live contemplative lives, recite the full Divine Office and live in the strictest enclosure.

Other important changes listed in the new decree stem from the institution of federations of convents, which leaves individual convents no longer autonomous. Members may now be moved from one convent to another and superiors may also be changed. The primary reason why "Sponsa Christi" was issued was to give nuns in former minor pontifical cloisters the opportunity of providing for their economic needs. The plight of the nuns, especially in Italy, became desperate. Economic practices that had formerly provided material subsistence for cloistered nuns, such as the dowry of each member of the community, became ineffective. The charity of the faithful was not enough to provide adequate food and living conditions for the nuns. The present decree enlarges the scope of freedom for nuns in what were formerly known as major pontifical cloisters. The Church has made the enclosure of nuns less strict so that they will be better able to meet the demands of modern life. At the same time, the Church wishes to safeguard the principle of seclusion for the nuns, as required by contemplative life.

Press Review

1. Give Us Time to Rest

(Peking **Jen Min Jih Pao,** January 8, 1956)

Jen Min Jih Pao Editor's Note: A female NDYL member of a certain organ wrote to complain that the female workers had no time to rest and to handle their family affairs due to the inability of the leadership quarters in the organs to have their time for work and study satisfactorily arranged. Although the writer did not give her name and the name of the organ concerned, yet we understand that such a state of affairs is actually known to exist to a varied extent in a number of organs. The appeal made in this letter truly represents the common view of large numbers of working personnel, particularly the female workers, in these organs.

Comrade Editor:

I am a female NDYL member and an organ worker. I hope to make my appeal heard, through the medium of your paper, so that the leadership quarters in the organs may have the matter of work and conference satisfactorily arranged to enable the female comrades to have time for rest and time for handling their family affairs. During the three months since the National Day of 1955, we have had basically no spare time to speak of. Every day, our organ was usually busy up to 10 and even well after 11 or 12 o'clock in the night. During the recent three months, because everybody was organized to take up study by the NDYL branch, we had to meet every Sunday, and everybody was tired and exhausted. Many female comrades wanted to complain, but no one dared to speak up. One comrade has a child at home, but when she mentioned incidentally that she wanted to make a pair of cotton shoes for her child at home on Sunday, she was thought to be "retrogressive" and was obliged to hear the remark: "She is not worthy to be a NDYL member if she cannot sacrifice even her rest on Sunday." This kind of inconsiderate criticism made no one else dare to say anything.

I am going to give here an account of my own state of affairs. I am 26 years old and have three children. I returned home every night after 10, and when I finished washing and took a child from my amah to bed, it was already 11. Soon after I was in bed, the child would wet his diaper and I had to get up again. In the morning, the child woke up at 6, and I had also to get up. I usually could sleep for no more than six hours. On Saturday, I was held responsible for the evening meeting of the organ and could not return home until midnight. Sunday should be time for rest, but during the past three months, I had to attend meetings from 8 a.m. to 12:30 p.m. every Sunday. I ought to have time for rest in the afternoon on Sunday, but because I had no time to take a shampoo, to bathe the children, to brief the amah how the children should be taken care of and even to do my washing on other days in the week, everything had to be done on Sunday. As a result, I got even more exhausted on Sunday. In this way, I was deprived of adequate

rest and my health deteriorated. I am unable to concentrate at work and my family life is made to suffer even more.

My three children range from a five year old boy to a weaning baby. I am away from home during the day-time and have to leave my children to the care of an amah. When I return home in the evening, my children have gone to bed. My eldest child is quite cute. Formerly, I used to bring him to the garden to play with the sliding ladder and seesaw. This made him very happy. During the last three months, however I had to attend meetings every Sunday, and was thus deprived even of the opportunity of taking my child to the garden. Every Sunday when he saw the children living in the same place go out with their mother, he said: "When shall I go to play with the seesaw again?" As a mother, I feel guilty. The weather is getting cold, and my children are in need of woollen coats. My husband has bought some fingering yarns for the purpose, but I have no time to knit the coats for my children. My husband is also an organ worker. He is usually very busy also but he is considerate to me. Our amah does not work on Sunday, so he has to go out to buy food as well as rice, flour and oil for the next week. To him, Sunday has also become a burden.

I make known my complaint not because I consider family life and domestic work more important than work and Socialist construction. I am no believer in "family above all". I am willing to contribute my share of strength toward the cause of Socialism. But I feel that I should also carry out the duty of a mother to her children and the duty of a wife to her husband in the family. I believe that when the leadership quarters in the organs map out their timetable for work, conference and other activities, they should have consideration for the practical difficulty of the female comrades. I hope that you will give publicity to this problem so that it may be brought to the attention of the leadership comrades, for I feel that such a problem is known to exist universally to a varied extent in not a small number of organs.

2. *Wang Ch'ung-lun is Busy Attending Meetings*

by Liu Hui-chen

(Peking **Chung Kuo Ching Nien Pao,** May 9, 1956)

THERE couldn't be such a case. In 1954, the wife of Wang Ch'ung-lun, special labor model of Anshan municipality, had to take out a note book many times a day to make entries on where did Wang Ch'ung-lun go and when did he return home and so forth. You will readily say that she is narrow-minded. But no, she was doing that on Wang Ch'ung-lun's instruction. Wang Ch'ung-lun attended too many meetings, conferences, report sessions forums etc. His wife found the work too heavy and emotionally gave up totally this "account of his movement."

Two days ago, I went to pay a call on Wang Ch'ung-lun and discussed his work during the past two years. He laughingly told me, "Let me give you a run down. In 1954, I actually worked for 70 days only. In 1955 and up to January this year, before I was appointed assistant foreman of the lathe shop, I have practically done nothing." What has this worker been doing away from his working post? Wang Ch'ung-lun counted on his fingers to inform me that he has attended all sorts of comforting teams, workers' athletic meets in the system of heavy industry, national workers' athletic meet, Liaoning provincial people's athletic contests and so forth. Finally, he said, "All these are large meetings that I can still remember. As for the others that lasted only 3 or 4 days or even a week, I simply couldn't keep track of them."

By mid-October last year, Wang Ch'ung-lun finally made his way back to Anshan. On the way, the words of Chang Kuo-chiang, of Heavy Industry Ministry, kept coming to him, that being a labor model he should take the initiative, assume the backbone role and the leadership role in production. In his heart, he was determined to fully play these roles when he returned to production after such a long period of absence. When he entered the lathe shop, the lathe was gone! Wang Ch'ung-lun ran to find the shop superintendent and the secretary of the Party branch to ask for the lathe. The answer he got was most unexpected. "For the time being, you will help the Party branch to understand the situation of Party members in fulfilling production plans and the opinions of comrades toward the Party branch." But when work started each day everyone was devoted to production and no one had time to discuss ideological problems. It left Wang Ch'ung-lun nothing to do but he tried to help the apprentices in their work. However, these apprentices often interrupted him by saying, "Let us do it ourselves, teacher Wang." As there was nothing to do, Wang Ch'ung-lun kept on loafing in the lathe shop. To a production worker, it is most unbearable to be out of work.

In January this year, Wang Ch'ung-lun took up his position as assistant foreman of the lathe shop. In a few months, he found out that his technical level, professional level and the demand of work were too inferior. Using his own words, "A white cap cannot lead the production of a whole lathe shop. During these two years, the apprentices have all been promoted from first grade to third grade. Many other workers of the same grade as I was have become technicians now. As for me, I am still a planning worker of seventh grade. Since my return to the plant, I am going to map out a plan to march toward culture, science and technology. Next time I attend a meeting, I shall go with my books."

It is quite natural for a labor model to take part in social activities in our country. What is strange is the fact that it is necessary for Wang Ch'ung-lun to participate in all the conferences and all the comforting teams. Wang Ch'ung-lun's determination to march toward science is commendable. But, it is urgently necessary here for some leadership comrades to prize labor models' time, to let them have more time in learning and to help them in creating greater achievements in actual production.

3. *Meetings Unplanned*

(Peking **Kuang Ming Jih Pao,** May 8, 1956)

WITHIN three days from April 6 to April 8, the Yanghsiang Middle School of Ihing *hsien* in Kiangsu had received four notices from its higher authority — the Education Bureau of Ihing *hsien*. These four notices were:

1) To notify the dean of studies and the head of language and literature department to attend a meeting in the *hsien*. The meeting was scheduled for April 9, 10 and 11. (Notice issued on April 6.)

2) To notify the physical instructor to attend a physical education meeting in the *hsien*. The meeting was scheduled for April 11, 12 and 13. (Notice issued on April 7).

3) To notify the accountant of the school to attend a meeting in the *hsien* immediately (Notice issued on April 7).

4) To notify teacher Ch'en Pao-k'o to attend an important meeting in the *hsien* on April 10 (Notice issued on April 7).

A computation of these four notices indicates that within a period of 7 days, from April 7 to 13, five teachers will be absent from school to attend meetings in the *hsien*. How much time of teaching does that mean? Yanghsiang Mid-

dle School is situated very far away from the city of Ihing. It is necessary to take a boat for the trip. A round trip usually requires two days. Hence, to attend a one-day meeting in the *hsien* means three days in all.

Provided that the meetings will not be extended, these 5 teachers will be absent from school for a total of 21 days or a loss of 21 man-days. There are only 15 teachers and staff members in Yanghsiang Middle School. The principal has been transferred to study in Nanking. Teacher Hsueh has been transferred to work in the *hsien* Education Bureau. Another teacher is on leave because of a death in his family. In short, during these days, there are only a total of 6 or 7 teachers and staff members to handle all the six classes of this middle school. The class schedule must therefore be readjusted as a temporary measure. Owing to the shortage of teachers, there is no way to make a rearrangement. Some of the classes are forced to be changed into self-study sessions and others to be taught by some other teachers. Under such situation, it is hard for the teachers to ensure quality in their work and the state of confusion is unavoidable.

We are of the opinion that the cause of such state of confusion is directly related to the Education Bureau of Ihing *hsien* holding meetings in an unplanned manner. Since these meetings are of the *hsien* level, the effect is not confined to Yanghsiang Middle school alone. It is therefore necessary to call the attention of the Education Bureau of Ihing *hsien* to reduce unnecessary meetings and to make rational arrangement for meetings thereby lessening the burden of each school. This immediate problem must be solved rapidly.

4. Unity of Intellectuals

(NCNA Peking, Feb. 3, 1956)

(The following is from the speech of Ho Sau-yuan to the 2nd plenary session of the 2nd National Committe, Chinese People's Political Consultative Conference)

CHAIRMAN Mao once stated, "There are only two kinds of knowledge in the world. One is the knowledge of the production struggle, and the other the knowledge of the class struggle." But we so-called intellectuals are lacking in both these two departments of knowledge. And old intellectuals are especially lacking in new knowledge, and there is need for continued reform of their ideology. In the rural areas of Szechwan, I personally saw the poor peasants who are considered to have no culture and no knowledge attaining a very correct grasp of the leadership of the people in the running of cooperatives, in the implementation of policies and measures. The cooperatives are well run and very many capable cadres have emerged from their ranks, including active leadership personnel. In the planning of production and the regulation of labor power, they have revealed wisdom and talent to a high degree. In the enforcement of the system of contract labor and guaranteed output, they have made extraordinarily accurate estimates of the volume of production. Division of labor has been carried out in a most detailed manner, there being 99 categories of labor service. Arrangements for work are very properly made. Some cooperatives have introduced such systems as multiple crop cultivation and rotation of crops, and there has emerged the record of five crops a year. In the handicraft cooperatives, I personally saw workmen utilizing scrap copper and scrap iron in the successful manufacture of lathes and winnowing machines.

In the rural areas, I heard of the case of an intellectual who proceeded to the villages to assist the peasants in the

running of cooperatives. When lack of manpower was felt in the cooperative, he actually stated that there was no harm in hiring hands. And when the cooperative was being expanded and new members were being admitted, he considered that the new members would benefit at the expense of the old. Fortunately such views of his were refuted by the peasants. What do these instances indicate? They indicate that the new peasants approach all problems first from the stand of collectivism, for the sake of making everybody enter jointly the Socialist society. But some intellectuals, when faced with concrete questions, unconsciously reveal their bourgeois ideology. During my inspection trip, I fully felt that if the old intellectuals do not closely unite with the workers and peasants, do not continue to seek self reform, they will find it difficult to keep in step with Socialist construction. On the other hand, the Chinese Communist Party has consistently pursued the policy of uniting with, educating and transforming the intellectuals, and it has registered great achievements in this connection. But in some areas, in some units, and among some cadres, the situation is not all like that. There is even a certain tendency to isolationism in dealing with intellectuals.

Most of the older intellectuals have a comparatively more complex history. They themselves were not counter revolutionaries. But politically they do not enjoy confidence, and they find it difficult to come into prominence. In Szechwan I heard one old professor say, "The leadership finds it difficult to place confidence in us. In dealing with our mistakes or defects, no concrete analysis is made, but we are only given abstract and empty criticism or are slighted. We thus feel that there is nothing right about us, and lose self-confidence in self-reform." Let us take the case of translation work. Apart form well known translators, all others are subject to doubt and suspicion. Some intellectuals older in age often work laboriously in the completion of a translation, and submit it to a publishing house in the hope of getting it accepted. But often the translation is rejected not because of its inferior quality, but because the man "is more than 50", "uses old phraseology," or "his stand and viewpoint may not necessarily be reliable." Some translations may not be of high quality but some people first ask, "How old is the man who made the translation?" This work style of isolationism exists in the publishing world over quite a long period. Some who received education in Europe and America, though with rather weak political and ideological foundations, or have a complex history, are nevertheless in possession of a definite professional capacity. The age between 50 and 60 also cannot be considered very old. If leadership over them is strengthened, and diligence is shown in their education, then under the leadership of the Party they are fully qualified for participation in compilation and translation work. The question lies in their efforts for raising professional levels and ideological levels nuder the guidance and assistance of the Party's leadership personnel of different levels. To accelerate the building of Socialism, let all our intellectuals unite more closely around the Chinese Communist Party, to strive for self reform and the raising of professional levels, so that the ranks of intellectuals may be expanded and the standard of Socialism held high in the march forward.

The Church, too long content to be the white man's partner, is now straining every nerve to become "Black but beautiful" to the millions not impressed by white skin. ("Black Popes" - Archbishop Roberts, S.J.)

Newsbriefs

1.—Reunion in Native Town

LU, Italy, Aug. 31 (NC)—More than 200 priests and nuns, natives of this town of 2,500 people, returned here for a series of reunions with their families and friends. The celebration included a Mass celebrated by Bishop Evasio Colli of Parma, a native of the town, commemorating the 100th anniversary of the birth of another native son, Don Filippo Rinaldi, third successor to St. John Bosco, founder of the Salesians. Attending the Mass was Sister Josephina, aged 73, a sister of Don Filippo. Whenever villagers of Lu are asked to explain the great number of vocations from their town, they always say, "Go and look at the mothers." Every Tuesday evening all the mothers of the village go to the parish church to pray for one hour for vocations.

2.—Elected Superior General

VATICAN CITY, Sept. 7 (NC) — Father Giovanni Castelli has been elected Superior General of the St. Francis Xavier Foreign Missionary Society at the congregation's sixth general chapter held here. The society is represented in the U. S. in Boston and Worcester, Mass.

3.—Farmers Flee

MACAO, May 26 — The Communist regime in the Chinese mainland is imposing more and more difficulties on farmers. This was disclosed yesterday morning in an interview at Areia Preta, two miles from the Communist territory of Chungshan District, by a 35-year-old Chinese farmer who had defied the Red guards and crossed the small channel between this city and Communist China to find a "decent place to live with his family." He arrived with his 35-year-old wife, his mother-in-law, two sons and two daughters. The farmer said he had lived all his life in the Chungshan District but since the Reds took over the territory in 1949, life had become more difficult. In the beginning things were not bad but day by day the Communists made it harder to live like a human being. He said that during the last few years, many farmers had tried to run away but were either arrested or shot by the Communist guards who "had orders to shoot anyone trying to run away." (H.K. Standard, 5/27/56.)

4.—Propaganda Fans

SINGAPORE, Aug. 24 (UP) — The Director of the Special Branch, A.E.G. Blades, revealed today that 100 Chinese deck passengers who arrived here from Swatow carried fans with special messages from the Overseas Chinese Services Bureau. The Chinese propaganda fans were intended to lure capital of Chinese living outside Red China. The message was an order of the State Council of the Chinese People's Republic on the "thorough carrying out of the policy of safeguarding Overseas Chinese remittances. The country encourages Overseas Chinese and their families to invest their money in production work or in shares of the State Investment Company. Overseas Chinese have all along been generously inclined towards undertakings of public interest in their home villages like the founding of schools and hospitals, constructing of irrigation, bridges and roads." The message also guarantees investors against forcible loans and suppression of remittances and offers "help, guidance and when necessary praise and adulation."

5.—French Names Banned

SAIGON, Aug. 30 (AP) — The Vietnam Government today decreed that citizens of this former French Colony will have to find new first names if their present ones are French. The decree was another effort of the Republic to wipe out the impact of French cultural influences. Many Vietnamese students who attended French schools during the period of French rule acquired French first names. Combinations like Henri Laphoung, Baptiste Trong and Claudette Huong are common. But despite the new decree, it was expected to be a long time before this trace of French culture disappears.

6.—Anti-Mao Leaflets

MACAO, Aug. 31 — (AP) — Anti-Communist Chinese elements reported today Communist agents began early this week distributing leaflets in this Portuguese colony bordering Red China urging help to overthrow Red China's Chairman Mao Tse-tung. They said they discovered several of these secret leaflets distributed to important members of the most important left-wing union in Macao. The leaflets, however, asked for loyalty to Communism and Red China, the anti-Communists added. They said the leaflets were written by an undercover group on the mainland asking the union members to keep them secret.

7.—English Taught Again

English will be taught again in Red China's schools, Peking Radio reported Saturday. But it complained of a shortage of English-speaking teachers. The broadcast did not amplify, but it could mean an end to the Peking regime's attempt to introduce Russian as a second language. A dearth of instructors capable of teaching Russian and the reintroduction of British and American scientific works in Red China presumably brought about the decision. The broadcast boasted that 400.000 students were enrolled in universities and colleges for the term which started Saturday—double the 1953 figure. Another 5.2 million were in middle (high) schools while primary school enrolment was 57,000.000, the radio said. (H.K. Standard, 9/3/56.)

8.—Influx into Macao

MACAO, Sept. 3 — (AP) — More Chinese arrived in Macao than those who went to Communist China during the first half of this year. Official statistics just released disclosed 37,132 arrived from Canton and 11,713 returned there.

9.—Artillery Fire

MACAO, Sept. 4 (AP) — Sounds of heavy artillery, bombs and planes were heard clearly from 3 a.m. to 4 a.m. today coming from the China mainland. Residents were awakened. Arrivals from the mainland today said they also heard the sounds but did not know the cause.

10.—Taiwan Arch Dam

TAIPEI, Aug. 30 (Reuter)—M. Andre Coyne, a noted French authority on mountain dam designing, is due to arrive tomorrow to design for the Nationalist Government a 238-metre-high arch dam in Central Formosa, the world's tallest of its kind. The cost would be some $30 million.

11.—Bodies Shown

Chungshan District population was "invited" by the Communist authorities to see the bodies of the three farmers who were shot dead by Communist soldiers, on Wednesday morning when they tried to escape to Macao through the Duck Channel. The bodies were exposed at the Shum Chom Customs, arrivals from the mainland disclosed yesterday. They told the Standard correspondent after they crossed the border that Communist cadres were resorting to such "exhibitions" to scare the already frightened people. There is always a "spokesman" near the spot to advise the people not to run away by saying "see what happens to these traitors. They tried to escape but they never succeed." (Hongkong Standard, 9/7/56)

12.—Fishermen Escape

Nineteen fishermen fled the Communist mainland to Hongkong on three fishing junks early Wednesday morning in search of a better life. According to a vernacular report yesterday, one of the fishermen said on arrival that 37 junks had joined them in the flight. But when they reached the high seas near Hongkong waters they were spotted and intercepted by the Communists. Only three junks made good the escape and the rest were detained. The fishermen arriving here are natives of Chiu Chow, from Shan Mei, near Swatow. Since September last year, more than 200 fishing junks, carrying some 5,000 fishermen and their families, have arrived at Cheung Chau Island from the Red mainland. The latest group of 30 junks from Tong Kai Wan, Kwangtung, with about 208 persons, fled here in April this year. (Hongkong Standard, 9/7/56)

13.—Foreign Vessels Call At Red China

PARIS, Aug. 27 (AFP) — One thousand foreign vessels have called at Chinese ports this year, Peking Radio reported today. Goods shipped to China by these vessels included complete sets of machinery and rubber while they took away hides, rugs, soya beans, tung oil and other commodities, the Radio added. It said the ships belonged to over 20 different countries. The tonnage of import and export goods handled in Chinese ports this year was estimated at five times that of 1953, the Radio reported.

14.—More Ships Enter Amoy, Foochow

TAIPEI, Sept. 3 (Pan-Asia) — Nationalist military quarters today reported the number of foreign ships entering the ports of Amoy and Foochow along the Fukien coast had been on the increase lately. According to unofficial statistics calls on Fukien coastal ports averaged one vessel daily. It was said some of the ships carried fuel oil.

15.—Fails In Attempt To Flee

MACAO, Sept. 2 (Reuter) — A young Chinese attempting to cross over to Macao from the China mainland was fired on by Communist troops midway between Lappa Island opposite this Portuguese colony yesterday, a usually reliable source said today. The Chinese youth was captured with slight injuries. Meanwhile, a report also said that stern measures were being taken by Communist authorities to prevent more attempts to run away; many people had fled and safely arrived in Macao since last month. The Communists have offered a reward of 180 JMP dollars for the arrest of each person escaping from Red China.

16.—Peking-Canton Air Service

CANTON, Sept. 3, (AFP) — A new air service between Peking and Canton, using modern Soviet IL-12 twin-engine planes in place of old Dakotas was inaugurated yesterday. Flights leave Peking at 7 a.m., reaching Canton at 2 p.m. Although this is too late to connect with the train to Hongkong, it is expected that with the resumption of through train service between Canton and Hongkong it would be possible to travel from Peking to Hongkong in one day. The new Soviet airliners are comfortably equipped and have pretty air hostesses in contrast to the "bucket-seat" Dakotas that have been flying this route since 1950.

17.—Border Fun

A Vietnam report, says that the Vietminh Reds have started a new noise offensive on the border between North and South Vietnam. They approach the border in boats, shooting off guns, beating drums, and screaming at the top of their lungs for periods up to eight hours long. The purpose of this noise campaign is obscure. Since there have not been reports of similar manifestations from other border areas, it seems as if it might be a brainstorm by the local Communist chief. It might also be just a bunch of the boys out for some fun. Communist ideas of enjoyment are different from those of capitalists, and perhaps this is the Communist equivalent of a Sunday outing. Anyway, compared to the usual Communist activities, it is harmless and we

would be pleased if more Communists devoted themselves to this kind of pastime. (Hongkong Standard, 9/13/56)

18.—Religion In China

British Members of Parliament, arriving in Hongkong after a tour of China, were quoted in the South China Morning Post, Sept. 7, 1956 as follows: "On religion, Mr. Bowen said he attended two Protestant services during his stay. It seemed to him that there was no hindrance to religious services or hindrance to attend services. On the Catholic Church, Lord Windlesham, who is a Catholic, said that he had studied the problem and that he thought the Catholic Church in China 'will continue to practice as long as the need or interest of the State is not in conflict with the Church. If it is in conflict, the State will take a heavy hand.' He was of the opinion that it was taking a 'light hand' now."

19.—Party Membership

PARIS, Sept. 13 (AFP) — Radio Peking announced that the membership of the Chinese Communist Party has grown to more than 10,734,000 by the end of June this year. This figure, said the radio, represents a nine-fold increase on the membership at the time of the 7th Party Congress 11 years ago. A breakdown of the membership was given as follows: Industrial workers, 14 per cent or 1,500,000 members: peasants, 67 per cent or 7,210,000 members; and intellectuals seven per cent or 1,250,000 members. Almost one-tenth of the Party members are women. According to the broadcast, the Chinese Communist Party has now more than 538,000 branches. Statistics released in 1955 showed that there were 290,000 Communist Party members among the national minorities. In the birthplace of the Chinese Communist Party, Shanghai, the Party had a membership of more than 152,000 by the end of June. Nearly a quarter of them are women, it concluded.

20.—Beaten to Death

MACAO, Sept. 10 (AP) — Two Chinese farmers attempting to flee the Red China mainland by swimming to Macao at dawn yesterday were beaten to death in the water with oars by sailors in a boat lowered by one of two Communist gunboats which spotted them, eyewitnesses said today.

21.—Attempt to Use Pope for Propaganda

VATICAN CITY, Sept. 8 (AP) — L'Osservatore Romano declared today that Communists are attempting to use Pope Pius XII for propaganda purposes in an apparent drive to extend their coexistence campaign to the Roman Catholic Church. The Communists speak now of "similarities" in preachings of the Pope and pronouncements of the Soviet Union for peace and disarmament. The Communist course is aimed only at weakening "the resistance of the Christian conscience." The comment was motivated by an article in the Italian Communist weekly, Vie Nuove, which wrote of a new climate in relations between the Holy See and the Soviet Union.

22.—University Moved to Sian

PARIS, Sept. 12 (AFP) — China's most famous engineering institution, the 60-year-old Chiaotung University, formerly in Shanghai, has been transferred to Sian to cope with the needs of the rapidly developing industries in North-west China, Radio Peking reported. Some 4,000 students began the school year at the new campus last Monday. The entire building project, covering 360,000 square meters of floor space, would be completed in 1958. The total enrollment would reach 12,000 by 1964.

23.—Shanghai Shipping Statistics

TOKYO, Sept. 19 (UP) — Radio Peking said today that 440 foreign ships had passed through the port of Shanghai this year. The ships' nationalities included Russia, Britain, France, Japan, West Germany, Italy, Norway, the Netherlands, Denmark, Sweden and Pakistan. The total ship entries for a period covering a little more than eight months this year was described by the broadcast as more than seven times the total ship entries and departures for 1950. The cargo transported totalled "more than nine times" the total for 1950.

Book Review

The Recruitment and Formation of The Native Clergy in India (16th — 19th century)

Carlos Merces de Melo, S.J.; Agencia Geral Do Ultramar, Lisboa.

This 358 page, paper bound book will be a welcome addition to the library of all who are interested in the development of the Church in India. It is the Thesis defended at the Gregorian University, Rome, for the Doctorate in Canon Law, May 24, 1954. Fr. De Melo classes it as an historico-canonical study. While it may not be easy reading, nevertheless it will hold the interest. The field is covered quite thoroughly, and, the story of what happened in the past may well serve all of us in the present, both to avoid mistakes that may have been made and to utilize the experience of four centuries in India. There is full documentation. It is to be regretted that it has not been possible to give an English or Latin translation of the many quotations from official Portugese documents.

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Christentum Am Morgen Des Atomzeitalters. — Klemens Brockmüller, S.J. — Sechste Auflage. Verlag Josef Knecht. Carolusdruckerei. Frankfurt Am Main. 1955. 264 p.

This is a book which cannot be put aside till read through. The author with keen insight and cold impartiality, raises the problem: the actual situation of the world seems to be the entombment of occidental culture. The gigantic conquest of dialectical materialism in the economic, political, cultural and academic spheres, the stubborn clinging of the occidental culture to exterior forms, its purely defensive attitude, its inability to realize the inevitable reform, the obsolete social structure of our society, all seem to indicate that behind these events there is not merely a blind fate, nor exclusively a reign of terror but simply God's will, through which the series of inevitable events enforce change.

Religion and the occidental form of culture, — rather, any form of culture — says the author, are not identical, although hic et nunc they may be intimately connected. History proves that catastrophic world-events were always the cradle of new ages, new cultures. What place will Christendom occupy in the structure of the culture of the future age? Christianity can co-exist and cooperate with various cultures. The essence of Christendom is the reproduction of the God-man in us; the formation and completion of the Mystical Body of Christ in the world, till it attains maturity.

Although Christianity is the cradle and frame of occidental culture, it is but one of the various forms which it can assume. The author leads the reader through history, points out that the stubborn clinging to exterior forms, to fixed economic, political and social structures always came to a fatal end, and led to the paganization of the new life which the revolution established. Christianity proved its vitality several times: when it broke off from the Jewish culture and assumed the Greco-Roman culture; when it passed from the Greco-Roman culture to the German culture; when it adapted itself to the high culture of the East; finally, when it survived the crisis of the change of the ancient world, the middle age and the new age.

The author discusses the possibilities of the culture of the future; he explains the relation between the individual and society, points out the errors of individualism and collectivism. Man is God's image. In God mutual relations constitute the Divine Persons. Christianity is the continuation and development of the organic life of Christ's Mystical Body. The exag-

gerated individualism of the occidental culture of our age is just as inconsistent with the spirit of true Christianity as is the collectivism of dialectical materialism which destroys the individual. Brockmuller beautifully explains the social character of the Sacraments, referring to the encyclical "Mystical Corporis".

In his concrete and practical conclusions the author sometimes seems too conservative,/Cf: "Die Pflege der primitiven Ordnungen und Formen/, sometimes too bold. Though the opinions of readers may differ, nobody can deny that the author touches on the burning questions of our age. For me, his book was the most interesting one I have read these last few years. (E. Zsámár, S. J.)

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Das Wort Gottes. — Michale Riquet. Verlag Josef Knecht. Carolusdruckerei. Frankfurt am Main. 1954. 146 S.

The original text was published in France under the title: "La Parole de Dieu". Realite d'Aujourd'hui, by Editions Spes, Paris.

This is a collection of interesting, but at the same time profoundly scientific, conferences about Scripture, the Word of God. The pastor of souls will find in it all he needs, especially for his catechists. The author uses archeology and source-material to prove his dogmatic theses. He explains briefly, simply, the origin and authenticity of Sacred Scripture; he leads the reader through the history of civilization and gives him a general view of the whole work of the Redemption, of the history of the Chosen People and Christianity. He unceasingly points out, that notwithstanding the number of the manuscripts, for us the infallibility of the Church is the main guarantee for the authenticity of the Scripture. The Church too gives us an infallible explanation of the dogmatic meaning of Scripture, its interpretation, how Scripture should be the living guide of our life.

The author gives a brief history of the Word of God, who spoke through Moses and the Prophets, became man in Christ, and continues to speak to us daily through Scripture, grace, and the Church. After describing the practical use of Scripture, he relates the touching story of the conversion of Augustine through Holy Writ.

Especially in our Mission-Territory in Formosa, where the Protestant sects propagate the Scripture with amazing fervor, is it most important that Scripture occupy the place due to it in the eyes of our faithful, that they get the supernatural light from the Church, which gives them the guarantee needed. For this purpose, this book of 136 pages seems to be very practical. (E. Zsamar, S.J.)

Before people can learn at all, who live habitually on the border line of starvation, they must be fed. The missionary must not only give his life without hope of financial reward, he must find the money to save his flock from starvation . . . That, very often, is the first call on money raised at home "for the missions" and all the givers share the function and merit of "father and mother". Where starvation is, sickness is never far away. Hence the vital importance of "medical missions" in countries where missionaries, men and women, must combine all that is being done here by Government, doctors, nurses, dentists, specialists, etc. ("Black Popes" - Archbishop Roberts, S.J.)

Mission Chronicle

CHINA

1. Macao Centenary

MACAO, Sept. 3 (NC) — This Portuguese colony on the coast of China, is preparing the 400th anniversary of its incorporation into the Portuguese Empire next year. The little colony lies in the shadow of Communist China. With the British crown colony of Hongkong, Macao is the last outpost of Christianity on the Chinese coast.

The first Portuguese traders arrived here in 1554, bringing with them soldiers for the protection of lives and property, and priests for the salvation of souls. By 1558, Jesuits, Franciscans and Augustinians had established themselves and were beginning to build schools and churches. In that year the Diocese of Macao was established which first included in its jurisdiction the whole of China and Japan. Toward the end of the sixteenth century, the Church flourished in Macao. The Jesuits established two great colleges, that of St. Paul — also known as the "seminary of martyrs" — and that of St. Joseph. St. Paul's College became the principal college for the province of Japan while St. Joseph's College served the province of China. Most of the Jesuits martyred in the Far East were products of St. Paul's College. Expulsion of the Jesuits in 1762 had an adverse effect on the Church in Macao which had depended much upon them. A long period of religious persecutions had disastrous results for the Church and for the development of the colony.

The gradual silting of the Macao harbor and the rise of Hongkong as a commercial center reduced the wealth of Macao and its importance as a center of Western influence. It was not until the beginning of the 20th century that the Portuguese colony began to renew its commercial and spiritual life. Since 1900 a number of schools have been opened. The Jesuits and Salesians have taken a leading role in spreading the Faith throughout the colony and into China. The number of converts in the colony has increased and there has been an active lay apostolate. Macao counts 24,000 Catholics among more than 350,000 inhabitants. Among the Catholics many are soldiers from Africa stationed in the colony. Perhaps Macao is best symbolized by its Cathedral of St. Paul. This building is a beautiful example of Renaissance architecture, the work of a Jesuit, Carlo Spinola.

2. Canton Report

HONGKONG, Sept. 3: Arrivals from Canton report Bishop Tang as well and not being molested in any way. They say that all is quiet on the religious front with no agitation against the Church.

Some days ago, a Chinese Sister who was imprisoned last March regained her freedom. Sister Stanislaus, native member of the Sisters of Our Lady of the Angels, Canadian Sisterhood, was arrested last March on unspecified charges. As far as is known there was no trial of any sort; the Sister was simply turned out of prison a few days back. No additional information is available.

3. Seminaries

HONGKONG, Sept. 14:—The Hongkong Franciscan Procurator, Fr. Priestley, O.F.M., has written us as follows: "We have received a report from one of the Chinese Fathers assigned to the Hankow Regional Seminary that they are active in their work with a total of fifty two seminarians. They have requested thirty sets of Moral Theology and other religious works for use in the various courses of theology. These books are sent by ordinary mail and are received by them. Other missions making similar requests for breviaries or religious works have also received them without difficulty. Paradoxically, in these days of a major persecution of the Church in China, we are able to send in to the various missions Missals, Breviaries and other religious works which are received by the addressee. In one instance a set of Breviaries was returned to us because of some mistake in address, or, perhaps the addressee was in jail." Hankow Regional Seminary serves the provinces of Hupeh and Hunan.

We have also been informed that the seminary at Lanchow, Kansu, is operating as usual, that it was actually closed down for only a comparatively short time. Nothing is known as to the number of students. Lanchow is given great prominence in current Chinese Communist press reports. The city is being developed as the major industrial center of northwest China, possibly a precaution against possible war.

No reports have reached us concerning other seminaries on the China mainland.

Died in Communist Prison

HONGKONG, Sept. 18: Official word reached us today that Fr. Robert Guerra, O.F.M., has died in a Chinese Communist prison. The Swiss Embassy in Peking has made several efforts to obtain information about Fr. Guerra only to be told that the Peking authorities had no knowledge of him. Finally, last week, the Swiss were told by the Communist Government that Fr. Guerra had been arrested June 24, 1951, was tried and sentenced to life imprisonment April 24, 1954 and died in prison January 9, 1955.

Eye-witness information, from other Italian Franciscans who had been present, places the arrest of Fr. Guerra as having been in February 1951. The few details issued by the Peking Government show clearly that this priest was held prisoner for more than three years before there was any semblance of a trial. Bishop Ferroni, O.F.M., who was imprisoned at the same time, crossed the border into Hongkong a year ago. The Bishop was more dead than alive at the time, but has since made a remarkable recovery.

Practically nothing is known about the imprisonment of Fr. Guerra. Some of his Franciscan confreres, who saw him at his trial, stated that he was in such a pitiably weak condition that he was unable to stand, that two Communist soldiers held him on his feet. This trial took place at Wuchang, Hupeh. Arrested at Laohokow, Hupeh, Fr. Guerra was held in prison there till his transfer to Wuchang in 1954. The charges filed against him were the usual 'crimes', though in his case they did bring out a novel one — a charge that he assisted people to commit suicide ! ! !

Born October 25, 1891, in Verghreto, Italy, Fr. Guerra became a Franciscan in 1908. Ordained priest July 4, 1915 he arrived in Laohokow, Hupeh, March 3, 1923. He worked among the people of that district till his arrest by the Chinese Communists in February 1951. When a Franciscan was asked why the Reds seemed to have such bitterness towards Fr. Guerra the answer was that he was outspokenly anti-Communist.

CEYLON

1. Refutes 'Spy' Charge

COLOMBO, Sept. 6 (NC) — An official statement issued on behalf of Archbishop Thomas B. Cooray, O.M.I.,

of Colombo decribes as "completely untrue" allegations that Church authorities in Ceylon are engaged in "spying" for the Vatican. The charges were contained in press statements and public speeches made by Mr. Mettananda, a noted Buddhist leader, who is leading a violent campaign against Catholics. Mr. Mettananda accused the Catholic hierarchy and Catholic public officials in Ceylon of acting as "key men" in what he described as the Vatican's intelligence service in this country. He charged that Catholics were sending "vital information" to the Vatican through the agency of the Bishops of Ceylon. The Buddhist leader particularly criticized Hungarian Catholic nuns working in Colombo and its suburbs for "using their influence on the people." He charged the Ceylon government with "partiality" toward Catholics because it approved Catholic religious broadcasts over Radio Ceylon's commercial service. He voiced concern over the "possibility" of Ceylon's having a Catholic prime minister who would ride roughshod over the Buddhist majority.

The Church statement was signed by the chancellor of the Colombo archdiocese, Father Nereus Fernando. It called on Mr. Mettananda to prove his assertions with facts instead of resorting to conjecture. One would have thought, the statement said, that courtesy, if not the love of truth, would have prompted him to verify the facts of the case before making the charges. The statement asked Mr. Mettananda to stop his "campaign of mudslinging" against responsible persons.

The archdiocesan paper, The Messenger, criticized what it called the "deliberate campaign of prejudice" directed against Catholics in Ceylon. The paper stressed that Ceylon Catholics have shown the utmost loyalty to the country and filled the role of "reliable citizenship." It condemned fomenters of trouble for seeking to deprive Catholics of credit for their services to the country. The Messenger warned against attempts to convert the country's freedom into a "scourge for some and a means of unrestricted license for others." The paper's comments underline the growing anxiety of Catholics in this country over what they regard as signs of religious intolerance. Leaders of the majority Buddhist community have irritated this situation by making what are described as ill-founded allegations against Catholics. These leaders have questioned well-established Catholic rights, including the right to run schools and to establish churches in places of Catholic choice.

INDIA

1. Jacobite Bishop Enters Church

TIRUVALLA 7/21/56 (AIF) — Msgr. Mar Athanasios, the Bishop of Tiruvalla received Auxiliary Bishop V.C. Gheevarughese of the Jacobite Community into the Catholic Church June 18, 1956. Bishop Gheevarughese is 59. After his University studies, he was Headmaster of an English School. He resigned his work and started a mission among the oppressed classes. He founded two monasteries, one at Piramadan for men and another at Kizhakampalam for women. Till his reunion with the Catholic Church he was conducting retreats — a novelty in the Jacobite Community. During those busy days he wrote not less than 30 books. He is the author of the catechism books of the Jacobite Community, and books in Scripture for the day-schools. He was professor of the New Testament in the Jacobite Theological Seminary at Alwaye at the time of the reunion. Msgr. Mar Athansios also received 200 orthodox Jacobites into the Catholic Church July 1st.

2. Death of Mar Theophilos

TIRUVALLA 7/21/56 (AIF) — His Excellency Rt. Rev. Mar Theophilos, the first Bishop of Tiruvalla passed away, June 27, 1956. The Bishop was 62, and was born at Olessa, Kottayam. He made his University studies in Calcutta. He joined the Order of the Imitation of Christ founded by the late

Archbishop Mar Ivanios, while in the Jacobite Church. He was ordained a priest and later he was consecrated bishop of that order of monks called Bethany. He co-operated whole-heartedly with Mar Ivanios in shaping the Reunion Movement and made his submission to the Holy See with Mar Ivanios on September 20, 1930. He became bishop of Tiruvalla in 1932. The Archbishop Mar Gregorios officiated at the funeral services. Present were 8 bishops, 100 priests and 2,000 of the faithful.

3. Upholds Prelate's Appeal

CALCUTTA, Aug. 28 (NC) — The Indian government has reportedly withdrawn a deportation order served on American-born Bishop Louis Morrow of Krishnagar by the state of West Bengal. Bishop Morrow, a Salesian missionary, was told by the state government that he would have to leave the country before July 17, the date his residential permit was due to expire. The Bishop appealed against the order and has been upheld by the central government. Bishop Morrow, who has been in India for 17 years, has twice been elected a municipal councilor in Krishnagar. During the severe 1943 famine in Bengal he served as president of the Food Relief Committee. Before coming to India he served in Mexico and the Philippines, where he was secretary to the Apostolic Delegate.

4. Campaign Against Missionaries

NEW DELHI, Aug. 27 (NC) — A Catholic-sponsored "Protect Missionaries Day" has been followed by rival demonstrations asking foreign missionaries to "quit" India. The regional organization of Catholics in Malabar, South India, advised local units to organize meetings and send official protest resolutions to ministers of the Indian Government, including Prime Minister Jawaharlal Nehru. The congress led the way with a note in which it asked the central government to "discard" the Madhya Pradesh report on missionaries which it called "a biased, partisan and prejudiced" document. The note voiced confidence in the work of missionaries, foreign as well as native, and praised their service as promoting the best interests of the people of India.

Almost simultaneously, the Mahasabha, an organization of rabid Hindus, initiated what was described as a "foreign missionaries quit India" movement. Mahasabhites held public meetings and demonstrations to focus attention on the "menacing activities of foreign missionaries" in the country. Also at the meetings a 30-day campaign was launched with the declared purpose of "purifying" India of what some Hindus describe as taints. It was announced that the Shuddhi (purification) campaign would include a Yaga (religious ceremony) at which attempts will be made to "bring back" as many Christians and other non-Hindus as possible to the Hindu fold. The feeling in Christian circles is that the Mahasabha campaign, a direct outcome of the Madhya Pradesh slander on missionaries, marks the most determined attempt ever made to offset the effect of Christian apostolate in India during the past years. It was recognized that the movement would probably seek its greatest target among recent converts from tribal and backward classes. Caste rules, however, describe these people as outcastes of Hindu society.

The Catholic Association of Bombay, meanwhile, has pointed out that the people of India, especially the underprivileged classes, owe an "immense debt" to the "dedication and self-sacrificing life" of Christian missionaries. The association took the Madhya Pradesh report-makers to task for "smearing" the whole class of missionaries because of alleged misdemeanors of some. It particularly repudiated the charge that Indian Christians are "denationalized" through the influence of foreign missionaries. The committee's recommendations, the Catholic group went on to say, are inspired by the spirit of materialism and involve a "drastic encroachment" on the religious rights granted by the nation's constitution. The association voiced the hope that government policy would not be influenced by the recommendations.

5. Priest Member of Literature Academy

TRIVANDRUM, Aug. 27 (NC) — A Catholic priest has been named a member of the first official academy dedicated to the promotion of Malayalam literature. Malayalam is a language of the Malabar coast. The honor goes to Father C. K. Mattom, noted Malayalam writer, who is the only priest on a 30-man committee of writers appointed by the Travancore-Cochin government. He will serve for five years. Another non-Hindu member of the academy is Joseph Mundasserry, a lapsed Catholic who now is editor of a Communist paper. The committee, which includes two women members, is headed by K. M. Panikkar, former Indian Ambassador to Communist China. The committee's duties include promotion of children's literature in Malayalam, research in the origin of the language, publication of scientific and technological works, and extension of financial aid to struggling authors.

6. Wants Conversions Registered

INDORE, Sept. 1 (NC) — The Madya Bharat state government's Committee on Missionaries has called for registration of all conversions to Christianity. It proposed that the conversion be registered with the state within one month by both the solemnizing clergyman and the convert. The committee claimed that Baptism registers at missions were "not satisfactorily maintained." The committee said it had received a memorandum from Bishop Francis Simons, S.V.D., of Indor calling the charges "utterly unfounded." The Bishop complained of pressure and harrassment of Christian missionaries and people by officials and others. The committee said it is beyond its scope to investigate the Bishop's charges.

The Madhya Bharat committee asserted that the conversions to Christianity are due primarily to "extreme poverty, illiteracy and the ignorance of converts." It suggested that the "petrified caste ideas of the Hindus towards the Harijians" (untouchables) have caused some of the conversions. It further charged that many of the converts were Christian in name only and that only a few had a real knowledge of Christ. The committee said there was an immediate need to spread literacy and to upgrade the social and economic status of "conversion prone" people so that they may in the future act with "full consciousness." The state committee opposed conversion of minor children even if they have the consent of their guardians. It said it was possible to educate an orphan in a Christian institution without converting it until it reached adulthood.

7. Nineteen Ordained

POONA, Sept. 4 (NC) — Nineteen priests were ordained recently at Papal Seminary here. They will be assigned to 15 dioceses in India and Ceylon. These were the first sacerdotal ordinations to take place at Papal Seminary since it was transferred here from Kandy, Ceylon, in 1955. The seminary was founded by Pope Leo XIII. Poona is fast growing into a center for Catholic higher education and culture. Besides the Papal Seminary, administered by the Society of Jesus, the Franciscans of Nagpur, the Order of the Imitation of Christ of Malabar, and the Third Order of the Syrian Carmelites have their seminaries here. Missionaries of the Society of the Divine Word are now erecting a building to accommodate their students.

8. Former Jacobite Nuns

TRIVANDRUM, Sept. 4 (NC) — The Holy See has given formal ecclesiastical recognition to a community of Malankara Rite Catholic nuns founded more than 30 years ago by the late Archbishop Mar Ivanios of Trivandrum. The Holy See gave the former Jacobite schismatic Congregation of Imitation of Christ the status of a pontifical right community. Heading the first election under the order's new constitution was the community's Apostolic Visitor, Father Placid, of the Syro-Malabar Rite Third Order of Discalced Carmelites. A Malankara Rite nun, Mother

Maxa, was elected Mother General of the community. Called Bethany Sisters, the congregation was founded by Mar Ivanios as the first religious community for women in the Jacobite Church. The prelate had established a similar order for priests six years earlier. Following the Archbishop's conversion in 1930, both communities joined the Catholic Church. The latest listing shows that the nuns number about 100 members, divided into 11 houses. They are in charge of high schools, orphanages and training schools.

9. 'No Basis' to Charges

NEW DELHI, Sept. 6 (NC) — An Indian official said here there is no "factual basis" for allegations that Christian foreign missionaries are engaged in anti-Indian activities. B.N. Datar, Minister of Home Affairs, gave this reply to questions asked by Hindus in the lower house of the Indian Parliament. He was asked if it is a fact that there has been an increase in anti-Indian activities by foreign missionaries. Datar said that according to Indian government information there was no factual basis for the assumption made in the question. Therefore, he said, the question of whether the government should take steps to combat the conversion "menace" did not arise. Mr. Datar told other Hindu questioners that charges, that foreign missionaries had forcibly converted persons in certain parts of India, were "proved baseless" by inquiries made at the direction of the Indian government. Some suggestions have been received, he stated, for the appointment of an inquiry commission to investigate conversion. However, it was "not considered necessary" to act on them, he said. Asked about the situation in Rajasthan state, Datar said the authorities are satisfied no forcible conversions had occurred there.

10. Bishops Score Report

ERNAKULAM, Sept. 7 (NC) — India's Bishops have issued a solemn protest against the anti-missionary report of Madhya Pradesh state and appealed to the nation's leaders to "neutralize the havoc wrought by the report." The Bishops declared that the state government committee had impugned the loyalty of the whole Catholic community, not that of missionaries alone. Holding that the committee must "bear full responsibilities," it asked India's national leaders to "allay effectively the fears and anxieties of Christians" that the report had brought about.

Here is a partial text of the statement issued by the standing committee of the Indian Catholic Bishops' Conference: "The report seeks to impugn not merely the loyalty of missionaries, but that of the whole Catholic community. It seeks to make out a case not merely against a few foreign missionaries but against the Catholic Church. For this uncalled-for reflection on the loyalty of the largest Christian denomination in the country, the inquiry committee must bear full responsibility.

"In its condemnation of proselytization, which it views as an incubus and a plague, the committee shut its eyes to the fact that the India of the past and present glories in its great religious and cultural missions to the East, North and even West.

"If the committee wanted to place a wedge between the Christians and the rest of India at a time when unity is a pressing need, it could not have chosen a more effectual means than the report. We dread the contemplated blows to India's prestige abroad that the report must administer. It is regrettable that our protests on the composition and terms of reference of the questionnaire were ignored by the Madhya Pradesh government. In the published report, our worst apprehensions were realized. The committee dismissed the grievances of Christians as not established, and turned the tables against the Christians. Instead of confirming the inquiry evidence that was presented, the committee thought fit to indulge in dissertations upon questions of religious liberty and the policies of the

Christian denominations in the wide world, drawing evidence from writers who have no mandate to speak for authentic Christian activity, and citing quotations from declared enemies of Christianity.

"It is extremely difficult to believe that the committee set out to make an impartial inquiry ... Does the committee honestly believe that a handful of missionaries dedicated to religious and charitable work set afoot a political movement for the dismemberment of the country? Or is it the committee's contention that every Indian Catholic is ipso facto a potential traitor to the country? When national leaders have declared on several occasions that Christianity is an old and honored religion in the land, and the Christian community and culture an integral part of the Indian heritage, it ill becomes the committee to suggest measures to restrict the religious freedom our Constitution guarantees."

INDONESIA

1. Indonesian Students

VIENNA, Aug. 28 (NC) A group of 55 Indonesian students, who have been summering in different parts of Austria, have gathered here at the invitation of the Austrian Catholic University Youth. They will have the opportunity to get in touch with Catholic thought in this country as house guests of Austrian collegians. They will be able to acquaint themselves with the country's religious, cultural, political and economic life.

2. Catholic Women's Social Action

MALANG, Sept. 8 (NC) — An independent organization called "The Yellow Cross" was initiated by the third National Catholic Women's Congress here to coordinate and intensify social action in Indonesia. In addition, the Congress decided to begin publishing books for young people. Catholic novels will be translated with this purpose in mind. Conferences will be organized for Catholic Women on Christian Doctrine and education. To bolster the home economy, the Congress will strive to start cooperatives and publish pamphlets about them. The delegates urged intervention by public authority to ban indecent books and films, and to forbid distribution of contraceptives.

JAPAN

1. YCW Convention

YOKAHAMA, Aug. 28 (NC) — The fourth national Congress of Japanese Young Christian Workers was held at St. Joseph's College here. Father John Murgue, of the Paris Foreign Missionary Society, founder of the movement in this country, organized the meeting. Some 550 delegates from all parts of the country, and nearly 200 priests and Religious attended. Bishop Luke K. Arai of Yokahama, Governor Uchiyama of Kanagawa-ken and a representative of the Minister of Labor gave addresses. A feature of the congress was a Mass celebrated by Bishop Arai. Different groups of workers, dressed in their working clothes, came before the prelate and offered him their work tools for blessing during the Mass.

2. Mexican Missionaries

TOKYO, Aug. 28 (NC) — Three Mexican missionaries, members of the Society of Missionaries of Guadalupe, have arrived here to study the Japanese language before beginning their missionary duties. The founder of the Mexican society is Bishop Alonzo Escalente, M.M., formerly Ordinary of Pondo, Brazil. He is a Maryknoll missioner, who was loaned to the hierarchy of Mexico to found a missionary society in that country. Sometime ago he visited Japan and got facts about the territory where the Mexican priests will work.

3. Catholic Population

TOKYO, Aug. 27 (NC) — Catholics in Japan increased by 15,260 in the past year and now number 227,578, according to official statistics released here. Catechumens now number 17,588, an increase of 569 over last year's figures.

There are 400 Japanese and 1,039

foreign priests in the country; 208 Japanese and 168 foreign Brothers. Major seminarians include 241 diocesan, 178 Religious Japanese seminarians and 96 foreign seminarians. Diocesan minor seminarians number 235, and Religious seminarians 246. Japanese Sisters number 2,729; foreign Sisters, 984; and there are 1,512 novices, postulants and aspirants.

The Nagasaki diocese has the most Catholics of any diocese, 73,235. The Tokyo archdiocese has 29,540, an increase of nearly 3,000 over last year. According to the statistics bureau of the Prime Minister's office in Tokyo, Japan's population has topped the 90 million mark.

4. Priests Killed in Crash

TORONTO, Sept. 5, 56 (NC) — Two priests of the Scarboro Foreign Mission Society, enroute to the Far East, were among 15 passengers and crew members killed in the crash of a Canadian Pacific Airliner in the Aleutians. Father James McIntosh and Father Vincent McGough, were among the dead. The plane went down near Cold Bay, a refueling stop 500 miles southwest of Kodiak, Alaska, and 1,800 miles northwest of Vancouver.

Father McGough entered the Scarboro Foreign Mission Society in 1950 and was ordained in December 1955. He was on his way to the mission's language school in Tokyo, Japan, preparatory to his first assignment. Father McIntosh entered the Scarboro Foreign Mission Society in 1943 after graduating from St. Francis Xavier University, Antigonish, N.S. Ordained in 1948, he was assigned to Tokyo in December of that year. He returned to Canada on leave in December 1955. His brother, Father Alex McIntosh, is treasurer general of the Scarboro Foreign Mission Society.

5. Reds Small but Formidable Force

Sept. 3 (NC) — Communism's gains and losses in Japan leave it still a small but formidable force. Its strength is not so much in the number of its party members as in the number of people duped into playing its game. Early this year Communist party members in Japan were estimated at about 60,000. Catholics in Japan (including children, of course) number more than three times that figure. But in the recent elections for the House of Councillors, Japan's senate, the Communist candidates received more than 2 million votes. This was only 3.9 per cent of all votes cast, but it was a gain over the 2 per cent received by the Communists in 1955. Two Communists were elected to the 250-member body.

Communist influence has been strongest in labor unions, student circles and the class generally known as "intellectuals," and among some businessmen. But the Red influence over these groups is uneven and variable. SOHYO, a federation of Japanese labor unions claiming a total of 3,000,000 members, has felt Communist influence for several years. In its latest convention it voted to cooperate with the Communist party "if necessary." Its bulky "news releases," sent regularly to foreign correspondents, give the Communist party line in typical Communist diction. Still, a sizable number of its member unions are anti-Communist. Its newly elected president is regarded as anti-Communist.

A few years ago Japanese students, ambitious, poor and painfully conscious of their country's postwar problems, listened readily to Communist explanations and promises. Today, according to a Tokyo university professor, Communism as an organized movement is weak among them. They have been chilled by Russian behavior, especially in regard to the Japanese fishing industry, the islands claimed by Japan, and the Japanese prisoners of war still held in Siberia. But among Japanese students, professors, writers and the like there is a strong tendency towards materialistic socialism and especially towards Marxism. Obviously this will predispose them to work for, and even in, the Communist party. The Japanese businessmen who flirt with Communism are gullible opportunists. The

Reds lure them with the tricky bait of profitable trade with Communist-ruled China. Among a section of the Korean residents in Japan, Communism is strong. In this year's May Day procession in Tokyo ranks of Koreans marched behind a North Korean (Communist) flag. Koreans in Japan are treated as undesirables and made to feel inferior. That is probably why many of them side with the Communists, by way of protest.

There are some clever Communists in Japan, but they have blundered repeatedly. Six years ago they blustered and floundered and then one of their star leaders, Sanzo Nosaka, apologized abjectly, when a Cominform spokesman criticized him in an eastern European Communist periodical. They lost members by the thousands after their May Day riot in 1952. The Japanese Communists have long had close relations with the Chinese Reds. Sanzo Nosaka, now first secretary of the Japanese Communist party, spent some of the war years in Yenan, then capital of the Chinese Reds, brain-washing Japanese prisoners of war. A former student of the London University School of Economics, he is one of the two Communists recently elected to the Japanese House of Councillors. It was he who said in 1946: "We are materialists and our goal is to make religion disappear."

KOREA

1. 'Vanguard of the Church'

SEOUL, Aug. 28 (NC) — The Regent of the Apostolic Delegation here told 215 new Catechetical school graduates that catechists are the "vanguard of the Church" in Korea. "The propagation of the Faith devolves by necessity on the catechist in the undermanned parishes of Korea," declared the Regent, Bishop Thomas Quinlan, Vicar Apostolic of Chunchon. Bishop Quinlan addressed the graduates of the second annual Catechists Summer Session in the National Major Seminary in Seoul. Praising the "great work" being done by Christian Doctrine teachers, he said that "priests in Korea covering extensive parishes on pastoral duties depend on their catechists to bring in and instruct new converts. A good catechist is the next best thing to a priest or Sister."

Addressing the graduates, who came here from every ecclesiastical jurisdiction in Korea for the month-long seminar which Bishop Quinlan sponsors annually, the prelate urged the new catechists to pray for more priests and Sisters to come to Korea. He said that as the Holy Father's representative in Korea he has written to many Orders and Mission Societies asking for missioners. "But so far in vain," he said. "Nevertheless I intend to keep on trying since it is evident to all that we could double and treble the number of conversions in Korea if we had more priests and Sisters. The opportunities are golden and will not last."

2. Nuns Open School

SEOUL, Aug. 28 (NC) — News that the Religious of the Sacred Heart will open their first house in Korea in September has been acclaimed by leaders of the Church in Korea. Bishop Thomas Quinlan, Regent of the Apostolic Delegation to Korea and Vicar Apostolic of Chunchon, announced that seven members of the Society of the Sacred Heart will take up residence in the old minor seminary of the Parish Foreign Mission Fathers here and will start teaching as soon as possible.

"Word of their coming in such strength will give new heart to Catholics in Seoul and all Korea," Bishop Quinlan said on breaking the news. Bishop Paul M. Ro, Vicar Apostolic of Seoul, predicted that every mission group in Seoul will be out to welcome and extend help to the pioneer Religious. "Such an enthusiastic and whole-hearted foundation deserves everything we have to offer," he declared.

The Religious of the Sacred Heart will share with the Sisters of St. Paul de Chartres the distinction of being the only Catholic Religious in Korea specializing in the education of girls. The seven nuns who will form the first Korean foundation of their order come from almost as many countries. Arriving from various communities in different parts of Japan will be Mother Peiko Aoki, an American; Mother Mary McHardy-Flint, Irish; Mother Therese Chu, Chinese; Mother Mary Foy, Australian; Mother Anna Giffen, Belgian; Sister Lucja Zielinski, Polish, and Sister Paula Loh. Chinese. Four other Religious will aid in the initial work of the foundation and then return to their convents in Japan. They are Mothers Brigid Keogh, an Australian; Gladys Guturres, Portuguese; Sarah Fitzgerald, Canadian, and Gertrude Schicken. American.

3. Maryknoll Hospital

SEOUL, Aug. 30 (NC) — The United Nations Korean Reconstruction Agency announced the grant of $22,000 to a new 160-bed hospital being built by the Maryknoll Sisters at Pusan. The new fund, which will aid in setting up a pediatric nurses training department, brings to $63,750 total UNKRA grants to Maryknoll activities in Pusan. The 160-bed hospital, which is due to be completed this year, is being built and equipped by the Maryknoll Sisters in cooperation with the Armed Forces Aid to Korea (AFAK). Plans include a teaching program for internes, pharmacists, laboratory technicians and nurses. The Sisters now give care to some 1,900 out-patients a day at their Pusan clinic and also offer pediatric training courses for nurses on an outpatient basis.

In its over-all program to assist voluntary agencies in their efforts to improve health, child care, nutrition and welfare services in Korea, UNKRA has thus far made 199 grants totalling some $978,000. Previous grants to the Maryknoll Sisters in Pusan include $12,000 in medical supplies for the Maryknoll Clinic; $8,750 for equipment and materials for the Trade Training Center conducted by the Sisters for widows and needy women in Pusan, and $21,000 to provide plaster, plastics and brace supplies for the orthopedic work at the clinic.

4. Prefab Church

SEOUL, Aug. 30 (NC) — Korea will have its first prefabricated church by the end of September. The contract for this novel type of church building was signed in Seoul and Tokyo earlier this month. The approximate cost is $5,000 to $6,000. The wooden structure will be erected on a prepared cement foundation at Hajari, a small town some 80 miles northeast of Seoul, where a new Columban mission parish is being organized. The building will be made in Japan. The advantage of this type of church in Korea at the present time is that it cuts to a minimum the high labor costs. Many other mission groups are keenly watching results of the prefab-church experiment. The prefab church can be assembled in a week. It is insulated and is designed to endure typhoons and earthquakes with little damage.

5. New Missionaries Arrive

SEOUL, Aug. 30 (NC) — The "Big Four" missionary groups in Korea are getting their annual reinforcement during the hot summer months of July and August. The most recent arrivals are seven Maryknoll priests from the U.S. Other earlier arrivals this year were seven Benedictines from the Archabbey of St. Ottilia in Bavaria and four Paris Foreign Mission Fathers. The Columban Fathers, youngest of the "Big Four," get their reinforcements in the autumn. The Paris Foreign Missionaries, Benedictines, Maryknollers and Columban Fathers represent almost 90 per cent of all foreign priests in Korea at the present time. A grand total of about 120 foreign priests are working in Korea.

The seven newly arrived Maryknoll Fathers will be sent into parish work immediately. They attended Yale Uni-

versity last year for studies in the Korean language. Normally, new priest arrivals in Korea spend at least six months of study in their respective headquarters before going out to parish work. The new arrivals boost the number of Maryknoll priests in Korea to 28.

During the summer months three Columban Sisters and two Maryknoll Sisters arrived in Korea to join their communities in Mokpo, Chunchon and Pusan.

PAKISTAN

1. Native Clergy

DACCA, Sept. 4 (NC) — New efforts are being made to increase the number of native clergy in Pakistan. Archbishop Lawrence L. Graner, C.S.C., of Dacca, has 12 native seminarians studying for the priesthood. Four are attending the Propagation of the Faith College in Rome, and two others are scheduled to pursue their philosophical studies at the University of Notre Dame, Notre Dame, Ind. All 12 are alumni of the Bandhura Minor Seminary in Dacca, an institution founded in 1926 by the late Father John B. Delaunay.

Latest statistics, showing that there is only one native priest for every 3,500 Catholics in Pakistan, highlighted the paucity of native clergy in this Moslem country. Of the 65 native priests, 24 are in the Archdiocese of Dacca which has a Catholic population of about 40,000. There are more than 230 foreign missionaries and they outnumber the Pakistan clergy almost four to one. Native nuns, however, number 220 of the total of 587 Sisters. There are 1,630 mission stations in Pakistan, but only 58 have resident priests.

2. Priest Marks Jubilee

DACCA, Sept. 4 (NC) — Father Raymond Massart, C.S.C., rector of Dacca's Holy Cross Cathedral, has celebrated the 25th anniversity of his ordination to the priesthood. A native of Wisconsin, Father Massart, 52, joined the Indian mission in 1931 shortly after his ordination in Notre Dame, Ind.

PHILIPPINES

1. Teachers' Convention

MANILA, Aug. 27 (NC) — More than a thousand teachers from Catholic schools all over the Philippines gathered to explore ways of integrating Christian thought with each subject taught in the schools. Bishop Lino R. Gonzyga Rasdesales of Palo, chairman of the episcopal commission on education and religious instruction, delivered the main address at the opening meeting of the four-day convention held here at the University of Santo Tomas. The Bishop warned against making God "Departmental" in school. He added that God does not belong only to the chapel and the class on religion.

2. New Manila Hospital

MANILA, Aug. 27 (NC) — Archbishop Rufino Santos of Manila has blessed the new Manila Doctors' Hospital and its chapel. Mrs. Ramon Magsaysay, wife of the President presided at the inauguration ceremonies of the institution, which is among the best-equipped in the Far East. The hospital will be staffed by the Congregation of the Sisters of St. Paul de Chartres, whose members are renowned for their humanitarian and charitable work in behalf of the sick. The Sisters of St. Paul whose congregation was founded in France in 1694, came to the Philippines in 1904. They established schools for girls and operated their own hospitals as well as caring for the sick in other hospitals.

3. New Bishops

VATICAN CITY, Aug. 27 (NC) — Three episcopal appointments affecting the Philippines have been made by His Holiness Pope Pius XII. Auxiliary Bishop Juan Sison of Nueva Segovia

has been appointed Coadjutor Archbishop of the same see. Archbishop Sison, 44, is a native of the Philippines. He was ordained in March, 1936, and consecrated a Bishop in July, 1947. He has been given the titular See of Nicopsi.

Divine Word Father Odil Etspueler has been named Titular Bishop of Fata and placed in charge of the Prelature Nullius of Bangued, erected a year ago. Bishop-designate Etspueler was born November 21, 1912, in Gunzgen-Hontengen, Germany. After ordination in 1942 he was assigned to the Philippines. At the time of his elevation he was rector of the archdiocesan seminary in Nueva Segovia.

Columban Father Henry Byrne has been appointed Titular Bishop of Lamia. He will serve as head of the Prelature Nullius of Iba, also set up in 1955. Bishop-designate Byrne, 43, is a native of Edenderry, Ireland. After ordination in 1937 he earned a degree in canon law in Rome. In 1942 he went to the United States to teach at the Columban seminary in Silver Creek, N.Y., and nine years later was sent to the Philippines as assistant pastor of Ozamis. At the time of his promotion he was regional superior of the Columban Fathers on the Island of Mindanao.

4. Redemptorist Jubilee

CEBU, Aug. 31 (NC) — The Redemptorists, who this year are marking the 50th anniversary of their coming to work in the Philippines, estimate they have distributed some 6,600,000 Communions during that half-century. Redemptorist Fathers and Brothers were the first group to respond when the majority of Spanish missionaries returned to Spain after the Spanish-American War and Pope St. Pius X issued a plea for volunteers. From their first foundation in Cebu in 1906, they gave missions and retreats in Cebu, Bohol, Mindanao, Leyte and Negros islands, and later made new foundations in Jaro, Palo, Bacolod; Lipa; Legaspi and Davao. They got to Manila in 1912, and opened their Monastery of Santa Teresita there in 1931. The Redemptorists have heard some 3,019,000 confessions and have officiated at 127,000 marriages.

5. No Compromise

MANILA, Aug. 31 (NC) — President Ramon Magsaysay of the Philippines said here he will press forward his move to make participation in the activities of the Communist-led Hukbalahap rebels a capital offense. "There is no compromise with Communism," he declared. The President made his statement following the publication of the report of the Committee on Anti-Filipino Activities, which indicates that the numerically small Huk movement is now playing down its guerrilla warfare tactics in favor of an intensive effort to infiltrate the Philippines political party system. In the present phase of the Communist program, the Catholic Bishops are expected to be one of the chief targets of the Huks who infiltrate into political jobs. They will claim that the Church has grown too powerful politically and economically, and is linked with the interests of the wealthy reactionary groups in power.

Referring to the so-called Rebellion Bill to make the Huks' Communist activities a capital offense, which Congress pigeonholed during its recent session, President Magsaysay said: "If Lincoln was willing to risk a civil war among Americans on the issue of slavery, there is no reason why I cannot risk a division of the Philippines on the much bigger issue of Communism. I know that this uncompromising stand will not meet with the full approval of some people of my party, but that is all right with me. There is no compromise with Communism."

Evidence of Huk infiltration into the regular political parties is said to be found in the increasing complaints that too much money is being appropriated for the army. This year Congress appropriated 140 million

pesos for the army, whose chief functions are aimed against the Huks. In 1949, there were 20,000 armed Huks and only 36,000 Filipino soldiers in uniform. There are an estimated 660 armed Huks still holding out in the mountains, but today the Philippine government has an army of 46,000 soldiers. Many people are asking why there is so large an army and why there should be so large a congressional appropriation for the control of so few armed dissidents. The answer seems to be that the new activities of the Communists in the political sphere could easily lead to increased numbers among their scattered armed element. Fighting the elusive Huks has not been an easy matter in the rough, almost unexplored, mountain regions where they hide. Since 1949, there have been 7,707 Huks killed. This cost 935 lives of Filipino Army men, plus 73 civilian commandos killed. There have been 493 killed or wounded civilians. Today, most of the original Huk leaders are either dead or in jail. President Magsaysay remarked that he remembers only too well the days of 1950 when large numbers of Huks were inside the city limits of Manila and when the Huks narrowly missed taking over the country.

VIETNAM

1. Vietnam Students in U.S.A.

CHICAGO 7/21/56 (AIF) — The 6th annual meeting of the Catholic Association of Vietnam Students in America, under the direction of Father P. Jacques, S.A.M., will be held in the town of McHenry, 80 Kms from Chicago, September 8, 1956. There are about 300 Vietnam students in the United States, 50 of whom are enrolled in the association. Many more students will attend the conference because the association is known and it has the advantage of being the only of its kind for bringing together the Vietnam students in America. Besides the regular business meetings, there will be a one day-retreat. It must be noted, however, that not all the students are Catholics attending the conference. Three days will be devoted to the study of political conditions in Vietnam. In two sessions the students will discuss the religious, social, educational and economic aspect of Vietnam students in other countries. This year for the first time American, Japanese, Chinese, Indian, and African students will participate in the conference.

2. Reclamation of Rice Fields

SAIGON 7/21/56 (AIF) — The Cai-San rice fields — 75,000 hectares — which were abandoned since 1945 because of the civil war are under reclamation. 100,000 refugee farmers will be able to settle in the restored rice area. Already 7,500 families numbering 42,247 persons are working on the reclamation project. The head of each family has received 3 hectares of land which he is cultivating with the aid of the Government. After several months of work they have already dug 300 km of canals. They have built 7,000 houses and with the help of American tractors, they have cultivated 10,000 hectares of land. They have planted a special kind of rice which is called "floating rice."

3. Two Choose Liberty

SAIGON 7/28/56 (AIF) — Recently two Northern-Vietnamese, taking advantage of a business trip, crossed the 17th parallel into Free-Vietnam and thus gained their freedom. Their families, however, were not able to flee with them; they are still in Northern-Vietnam. According to their testimony, life in Northern-Vietnam is precarious. Though people work from early morning until late at night yet they have not enough of the bare necessities of life. Twice a year, for two months at a time, they must work on public projects. After the four months work for the Government they carry on the ordinary work in their villages. The people are continually planning how to escape to the free zone of South Vietnam. Last year, for example, in the Province of Vinh Phuc Yen, more than 500 persons attempted to flee in an effort to gain freedom. The Communists retaliated cruelly against the people.

LETTRE DE FAMILLE

HAINE ET PAIX. — "La paix, c'est une idée chrétienne. Les communistes s'en font les apôtres. Ne leur laissons pas ce monopole. Pourquoi nous, catholiques, ne pas les suivre sur ce terrain où nous nous sentons chez nous, quitte au dernier moment à nous séparer d'eux quand ils voudront nous entraîner hors des limites chrétiennes?" Telle était en substance, au mois d'octobre 53, les réflexions d'un influent dirigeant de jeunesse étudiante catholique.

Trois ans ont passé. Avec un peu plus de recul, au prix d'une meilleure information, ou simplement d'une meilleure réflexion sur les faits, pour qui sait discerner les témoins sûrs et véridiques de ceux qu'aveuglent une passion partisane et l'esclavage d'une idéologie, il n'est pas si difficile de connaître les buts et intentions réelles des ennemis marxistes de l'Eglise. Ces buts, leurs livres de doctrine les déclarent avec une totale sincérité. Ils sont inscrits avec une totale clarté dans les faits les plus éclatants des dix, vingt ou quarante dernières années d'histoire. Cadrent-ils avec l'heureux optimisme de notre dirigeant catholique, cadrent-ils vraiment avec l'idéal chrétien de paix et d'amour?

* * *

Par vagues périodiques se succèdent les Congrès de la Paix et les mouvements mondiaux en faveur de la Paix. Quel chrétien de bonne foi, quel païen de bonne volonté n'accepterait pas de signer ces déclarations généreuses? Ce siècle, en vieillissant, garde, entre beaucoup d'autres, le souvenir du hideux spectacle de deux guerres mondiales. Nul esprit ne peut prévoir ce qu'une troisième laisserait subsister de notre planète. Comment ne pas accueillir les propositions de ceux qui nous offrent la paix? Et pourtant ceux précisément qui mettent tous leurs espoirs dans l'éclosion d'un conflit, sont ceux-là même qui vivent dans les républiques de nos bons apôtres marxistes de la Paix. Serait-il possible que leur règne fût un mal plus grand que la plus effroyable guerre? Serait-il possible que leur prédication ne fût pas sincère et que la paix offerte ne soit qu'un masque pour assurer la permanence et l'établissement mondial de ce règne?

Pour éclaircir ce point douteux, il suffirait d'ouvrir leurs livres de doctrine où tant de fois reviennent les mots belliqueux: lutte de pensée, lutte de classes, — leurs journaux quotidiens, toujours pleins des faits de cette lutte et de l'énergique résolution d'exterminer les adversaires: contre-révolutionnaires de toutes couleurs, impérialistes de tous poils. Il serait aisé de consulter aussi quelques faits bien évidents de l'histoire récente, où les manoeuvres de nos apôtres de la Paix ont déclenché les plus sanglants conflits. Le pacte Hitler-Staline de dernière heure a ouvert, en 39, six années de guerre. Eux-mêmes sans doute nous trouveraient bien naïfs de discuter de bonne foi l'origine des luttes de Corée et du Vietnam. Et qui ne voit d'où vient cette volonté manifeste de créer et de partout entretenir ces situations explosives, ces pays coupés en deux, ces blocs armés dressés face à face?

Laissons les livres de doctrine, les faits patents, les volontés profondes. Cherchons la cause réelle de ces faits, de ces attitudes. Une seule peut-être suffit à expliquer l'ensemble: la négation de Dieu est le rejet même de l'Amour. Dès lors, il ne reste rien que la haine. Voilà de fait le ressort de toute l'action marxiste: la haine, l'exploitation systématique du ressentiment, le plus explosif de tous les sentiments, capable – nous le voyons trop bien de nos jours – de bouleverser des continents. Dialectique historique: ainsi l'appelle la théorie. Et la pratique utilise à tous les échelons cet instrument de domination: dans l'esprit de l'individu, intérieurement déchiré ("szu-hsiang tou-tcheng", dit l'expression chinoise), dans tous les groupements humains qui doivent s'autocritiquer et se réformer par de continuelles luttes intérieures: le parti lui-même d'abord, mais aussi tous les autres, familles, écoles, professions, églises,

nations qui ne "progressent" que par la lutte des classes, et le monde entier soumis à la tension des blocs opposés.

* * *

Dans ces conditions, le chétien, qui croit en Dieu et à l'amour, pourra-t-il se résoudre à saisir la main tendue de ceux qui parlent de paix, mais organisent la haine, qui mettent une telle distance entre leurs paroles et leurs actes, entre leurs sourires et leurs volontés profondes?

La paix chrétienne, elle, en effet, ne saurait revêtir un visage de haine. Son visage, c'est d'abord celui de la vérité: ses paroles et ses actes s'accordent. C'est le prix même de la paix de conscience, le seul bien véritable pour le vrai chrétien. Il vit intérieurement en paix, parce que, fidèle au précepte du Seigneur, ses actes, comme ses pensées les plus intimes, suivent les exigences de sa conscience. Une nation vraiment chrétienne vit en paix, quand elle tâche de chercher avant tout le Royaume de Dieu et sa justice.

La paix chrétienne, surtout, revêt un visage d'amour. Paix et amour ne se séparent pas. La vraie paix du coeur n'est fondée que sur l'amour véritable et profond, qui oublie les injures, supporte tout, pardonne tout, fait taire tout ressentiment. L'amour est au fond le plus puissant instrument de vraie conquête: celle des coeurs, mais il suppose une première conquête: celle de soi-même. L'Eglise n'enseigne rien d'autre. Dans les questions sociales, économiques, politiques, il ne lui appartient pas, certes, d'intervenir directement. Mais elle donne les principes de base, conducteurs de l'action précise, des applications concrètes et, si les responsables du social, de l'économique et de la politique nationale ou internationale accordaient sur eux leurs actions et leurs décisions, une vraie paix pourrait finir par s'établir entre classes comme entre nations, non pas une dangereuse paix armée ni une instable coexistence, mais cette vraie paix fondée sur l'accord des coeurs et les communions profondes.

* * *

"Paix, paix, disaient-ils, mais il n'y avait pas de paix".

Cette parole de l'Ecriture résume toute l'attitude de nos faux amis de la paix. En vérité, d'un tel exercice systématique de la haine quelle paix pourrait sortir? Dans les frontières de leurs dictatures populaires, tout n'est que lutte, terreur, désespoir. Devrons-nous les croire quand ils en sortent, sourire aux lèvres et main tendue, pour nous inviter à signer des déclarations pacifiques?

Après ceux du "dedans", devrons-nous donc à notre tour, nous qui sommes encore "dehors", désespérer?

Dans cette époque supranaturelle ou surnaturelle, la seule réponse du chrétien est surnaturelle. "Là où il n'y a que haine, écrivait Saint Jean de la Croix, mettez de l'amour et vous récolterez de l'amour." Tant de chrétiens, tant de prêtres, tant d'évêques et même des Princes de l'Eglise, dans ce tiers du monde devenu le royaume de la haine, ont été appelés aux plus invraisemblables souffrances qu'il est nécessaire d'espérer qu'en s'offrant eux-mêmes à Dieu comme martyrs du parfait amour, sans amertume, sans haine, sans ressentiment — et nous savons par de multiples témoignages que c'est exactement leur attitude d'âme —, ils rapporteront la récolte promise: la victoire de la vraie paix chrétienne et du véritable amour sur la fausse paix et la haine. Là est sans nul doute l'exacte explication du mystère de notre temps.

En juillet 1951, quelque part en Chine, le jeune Tite Wang, néophyte de 17 ans, s'inscrivit comme volontaire pour les écoles militaires et les écoles de cadres du gouvernement populaire. La guerre de Corée, cette "drôle de paix" qu'organise le monde communiste, battait son plein. Le garçon, entraîné par un ami païen, avait, avec lui, donné son nom. Puis, la lutte de pensée s'installa dramatiquement en lui. Pendant la dernière semaine avant son départ, on le vit le visage sombre, en proie à tous les doutes, menaçant les Pères dont il avait reçu, avec le don de la foi, bien d'autres bienfaits. Un cauchemar étonnant, pendant une sieste, l'arracha violemment à ces combats intérieurs. Il reçut les sacrements avec piété, partit triste, mais rasséréné. Arrivé au terme de son dur voyage il écrivit coup sur coup, en clair, deux bonnes lettres: "Pères, je me suis laissé complètement trompé par "eux", mais maintenant je sais, je suis certain que c'est vous, Pères, que c'est l'Eglise qui remportera la dernière victoire."

Le monde traverse une crise analogue. Mais le Christ, nous le savons, règne au-dessus de toutes les haines et de toutes les fausses offensives de paix. Il a déjà vaincu. Il n'est, comme Tite Wang, que de se dégager des doutes et de la haine, et de reconnaître sa victoire pacifique et divine.

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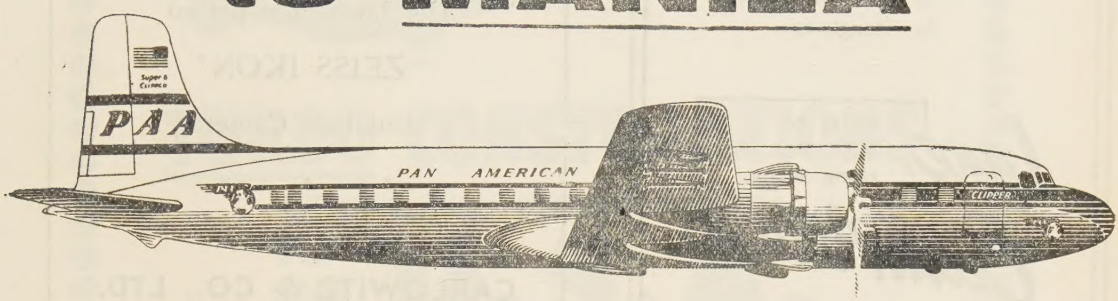

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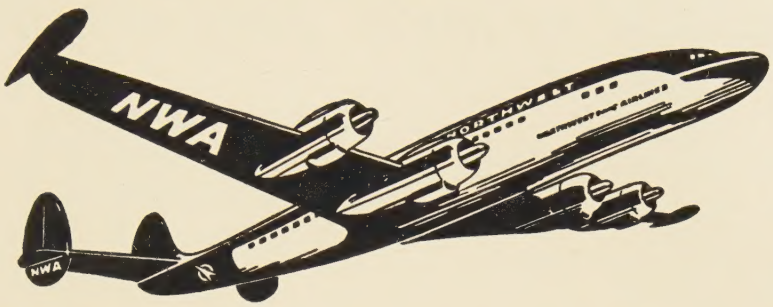

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